CANADA'S HISTORY

FORMERLY THE BEAVER

THE FIGHT FOR MEDICARE

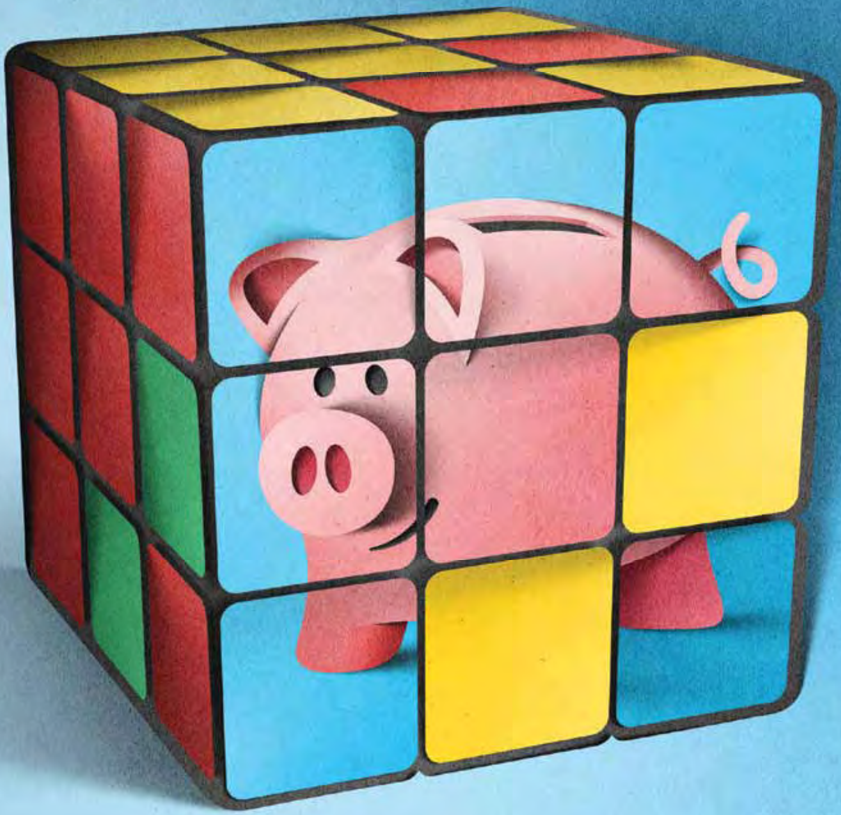
WHAT IF TOMMY DOUGLAS HAD FAILED?

+ WAR OF 1812 | PEACE PARTY SPARKS STRIFE

HOW TO SCRAP THE SENATE

CANADASHISTORY.CA
PM40063001
FEB-MARCH 2014
$6.95
Display until March 24

Canada



When it comes to protecting your savings, do you have the full picture?

CDIC automatically covers up to $100,000 at member institutions, but only certain types of deposits are covered. Learn what's covered and what's not.
Visit cdic.ca or call 1-800-461-2342.

Rubik's Cube® used by permission of Seven Towns Ltd. www.rubiks.com

CDIC
Canada Deposit
Insurance Corporation

CONTENTS

Vol 94: 1

CANOL
1935
CONVOY

36

Features

22 **Canada Without Medicare**
It seems hard to imagine today, but a doctors strike in Saskatchewan in 1962 almost scuttled our country's cherished system of universal health care. *by Christopher Moore*

29 **Wings and a Prayer**
A new theory has emerged about the religion of the Beothuk, Newfoundland's extinct indigenous people. *by Todd Kristensen*

36 **Hard Road Travelled**
A team of mountain bikers races across the ruins of one of North America's most ambitious wartime road-building projects. *by Ryan Stuart*

44 **Trouble Over Bridged Waters**
The centennial of the end of the War of 1812 was supposed to be a massive celebration like no other — but then a new war intervened.
by Brandon Dimmel

PILGAR OBJECTS
GOVERNMENT Responsible For CHAOS
GOVERNMENT Responsible For CHAOS
SUSPEND MEDICARE NOW

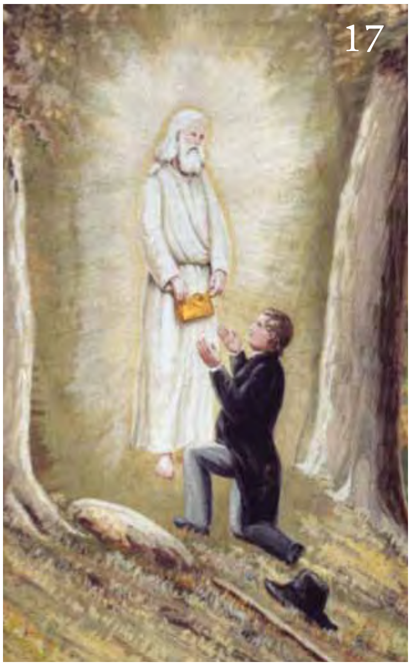
22

29

COVER PHOTO: BORIS SPREMO / THE GLOBE AND MAIL

CONTENTS

15
TE
FOR
WOM



Departments

8 Letters Wide road to America. Artful explorations. Lost in the wilds of translation. Who's the smartest? No place like home. Dog of war.

15 Tina Loo Crushing history under our expectations.

17 Roots Why Mormons are so eager to map the world's family tree.

19 Christopher Moore How Senates were abolished six times in Canada's past.

21 Trading Post Tobacco carrot. Plus, stories from ninety years of *The Beaver* magazine.

50 Your Story Writer Joe Martin's family photos put the sacrifices of World War I soldiers into focus.

52 Reviews Ties that bind. Paradise plundered. More books: Sudbury transformed, *Investigator* recovered, East Coast debacles, smoking's appeal, wartime consumers.

59 Open Book Excerpt from John English's *Ice and Water*.

61 History Matters Governor General's Award winners.

64 Getaway Exploring the remote heartland of the Hudson's Bay Company's fur trade region.

66 Album Small-town shopping.

Currents

10 Living History Canada's comic book heroine springs back into action.

11 News Haida traditions rise from obscurity.

12 Photographic memory Composite image portrays the excitement of Montreal's winter carnival.

13 Laugh lines Hockey summit unites Canadians.

13 Our home and native Walkie-talkie.

14 News Louis Riel still challenges the prevailing story of Canada's growth.

EXCLUSIVELY ONLINE AT: CANADASHISTORY.CA

Exclusive photos

View more pictures online to accompany articles about the route of the early fur traders, the historic Canol Road, and the Beothuk of Newfoundland.

Also online …

A podcast on Nelvana of the North and a video of the Saskatchewan doctors strike of 1962.

ONLINE
CUSTOMER CARE

Manage your subscription at your own convenience

- Change your address
- Buy or renew your subscription
- Check your account status
- Pay your invoice
- Make a donation
- Sign up for e-newsletters
- Give a gift subscription

Call **1-888-816-0997**
or visit **CanadasHistory.ca**

Make a Difference

A Planned Gift to Canada's History society helps to ensure the future of programs and services offered that directly benefit the next generation of Canadians.

Get more information at CanadasHistory.ca

CANADA'S HISTORY

Get Noticed!

More than 874,000 people read each issue of Canada's History

To advertise contact
Nick R. Cino
647-296-5348
ads@CanadasHistory.ca

CANADA'S HISTORY

BRYCE HALL MAIN FLOOR, 515 PORTAGE AVENUE WINNIPEG, MANITOBA, R3B 2E9
TEL.: 1.888.816.0997 • FAX: 204.988.9309 • INFO@CANADASHISTORY.CA

EDITOR-IN-CHIEF
DIRECTOR, CONTENT DEVELOPMENT
Mark Reid

SENIOR EDITOR
Nelle Oosterom

ART DIRECTOR
(CANADA'S HISTORY AND CANADASHISTORY.CA)
James Gillespie

NEWS AND REVIEWS EDITOR
Phil Koch

INTERN
Danelle Cloutier

PUBLISHER, PRESIDENT AND CEO
Deborah Morrison

DIRECTOR, FINANCE AND ADMINISTRATION
Patricia Gerow

CIRCULATION AND MARKETING MANAGER
Danielle Chartier

CIRCULATION CONSULTANTS
P.J. Brown, Etatech Consulting
Scott Bullock, Circ3 Solutions

NEW MEDIA EDITOR
Maria Cristina Laureano

DIRECTOR, AUDIENCE DEVELOPMENT AND USER ENGAGEMENT
Joel Ralph

GRAPHIC DESIGNER
Andrew Workman

EDUCATION AND OUTREACH COORDINATOR
Jean-Philippe Proulx

COMMUNITY ENGAGEMENT COORDINATOR
Joanna Dawson

CANADA'S HISTORY SOCIETY

Canada's History Society was founded in 1994 to popularize Canadian history. The society's work includes: *Canada's History* magazine, *Kayak: Canada's History Magazine for Kids,* CanadasHistory.ca, and the Governor General's History Awards.

BOARD OF DIRECTORS

Richard W. Pound, Chair
Gordon Barnhart
John Bennett
Alex Graham
Paul Jones
Stéphane Lévesque
Karen Prentice
David Ross
Stephen Thomas
Aritha van Herk

ADVISORY COUNCIL

E. James Arnett
Charlie Baillie
Doug Barrington
Elsa Franklin
Charlotte Gray
John Honderich
Don Newman
Peter C. Newman
Thomas H.B. Symons
Jane Urquhart

Publisher Emeritus
Rolph Huband

President Emeritus
Joseph E. Martin

Canada's History magazine was founded by the Hudson's Bay Company in 1920 as *The Beaver: A Journal of Progress*. The HBC's commitment to the History Society and its programs continues today through the HBC History Foundation.

Editorial guidelines can be found on our website. We assume no responsibility for unsolicited material.

©2014 Canada's History Society. All rights reserved. Reproduction without permission of the publisher is strictly forbidden.

ISSN 1920-9894

Member Services
Canada's History
PO Box 118 Station Main
Markham, ON, L3P 3J5
Canada
Phone: 1-888-816-0997
Fax: 905-946-1679
Email: memberservices@CanadasHistory.ca

Annual Subscription (6 issues)
Canada, $32.95 (GST included).
Please add $10 a year for U.S. orders and $18 a year for foreign orders.
Single copy price: $6.95

GST Registration Number
13868 1408 RT 0001

Advertising Representative
Nick R. Cino
Rocket Science Media
Phone: 647-296-5348
Email: ads@CanadasHistory.ca

Mailing Preference
Occasionally, we may provide our subscriber list to external organizations that may have products or services of interest to our readers. Subscribers have the right to request their names not be used for such third-party purposes. If you do not wish to receive such communications, please contact Member Services.

Canadian Postmaster
Return undeliverable Canadian addresses to:
Canada's History,
PO Box 118 Station Main
Markham, ON, L3P 3J5
Canada

Publications Mail Agreement
No. 40063001

Postage paid in Winnipeg.

Issued February 2014
Printed in Canada.

MIX
Paper from responsible sources
FSC® C011825

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund (CPF) for our publishing activities.

The guessing game

Like many kids growing up in the seventies, I had a bedroom stacked with piles of comic books. I admit it: I was a bookworm who read for fun. Keep in mind that this was the pre-video game era, when children actually had to keep themselves amused.

One of my favourite comics was *What If?*

First published in 1977, the Marvel series took storylines from other books and flipped them on their heads: What if Peter Parker had never become Spider Man? What if Doctor Doom had chosen good over evil?

MARIANNE HELM

I loved the notion of exploring alternate history, seeing how choices made differently result in profoundly altered realities. But, while alternative history is a popular trope of science fiction, the gimmick has rarely been applied to serious history writing.

So, imagine my surprise when, during a recent visit to the library, I stumbled upon a book of "what if" essays written by a host of prominent historians. *What If?: The World's Foremost Military Historians Imagine What Might Have Been* explores questions that have intrigued armchair generals for generations. What if the Persians had crushed the Greeks at the Battle of Salamis in 480 BC? What if the Spanish Armada had successfully landed troops on England's shores in 1588? What if the Nazis had repulsed the Allied D-Day invasion in 1944?

The book got me thinking about the great what ifs of Canadian history. What if the French had defeated the British at the Battle of the Plains of Abraham in 1759? What if the Canadian-based colonies had sided with the Americans during the Revolutionary War in 1776? What if Conservative Prime Minister Robert Borden had rejected wartime conscription in 1917? What if Terry Fox didn't die of cancer in 1981, but lived until old age?

In this issue, *Canada's History* columnist Christopher Moore imagines a Canada without medicare.

Impossible, you say? Well, actually, no.

We take it for granted today, but publically funded universal health care was by no means predestined. In fact, when it was first enacted in Saskatchewan in 1962 it sparked province-wide protests. Critics smeared it as socialism run amuck. And, the Saskatchewan premier who dreamed it up didn't stick around to see the program launched.

That's right, Tommy Douglas — revered as the father of modern medicare — jumped ship for the federal NDP months before his Saskatchewan Medical Care Insurance Act came into effect. It fell to his successor, Premier Woodrow Lloyd, to face the angry mob when the province's doctors walked out in protest.

Of course, we know how the story ended: The champions of medicare won the day. Most of us today are grateful they did, as evidenced by the 2004 CBC television series that saw Tommy Douglas voted the "greatest Canadian."

But what if, in the face of the doctors strike and mass public protests, Premier Lloyd had blinked? Would medicare today be remembered as just another utopian dream?

Skeptics will scoff at all this speculating. If it didn't happen, what's the point? Well, examining what didn't happen helps us appreciate the hard choices made by previous generations. There's wisdom to glean by playing the guessing game — wisdom that hopefully will inform our choices in the years to come.

Mark Reid

Contributors

Brandon Dimmel, who writes about the 1914 Anglo-American Peace Centenary in "Trouble Over Bridged Waters," teaches Canadian history at the University of Windsor. He is the author of several articles on Canadian-American relations during the First World War era. His most recent publication, a chapter in *Beyond the Border: Tensions across the Forty-Ninth Parallel in the Great Plains and Prairies* (June 2013), examines the prohibition experiences of two border communities. He is based in London, Ontario.

Christopher Moore rewrote history to come up with our cover story about Canada without medicare. Moore's article suggests that medicare would not have come into being had the Saskatchewan doctors' strike of 1962 turned out differently. Moore is a widely published writer on Canadian history and has twice won the Governor General's Literary Award. His column on history and historians has appeared in *Canada's History* since 1991. Moore credits Gregory Marchildon for his help in providing historical background and encouragement for the medicare story.

Ryan Stuart, author of "Hard Road Travelled," likes nothing more than combining history with adventure, whether it involves retracing an abandoned oil pipeline or hiking in the footsteps of mountain-climbing pioneers. Over the past thirteen years, he's managed to combine his two interests into a full-time career as a freelance writer, sharing his experiences with readers across North America. He's the field editor at *Explore Magazine* and a regular contributor to *Outside, Men's Journal, Ski Canada,* and many other publications. Stuart is based in Courtenay, British Columbia.

Todd Kristensen is the author of "Wings and a Prayer" and is a Ph.D. student at the University of Alberta, where he studies the prehistory and history of northern people. He has worked in the field for fifteen years, excavating archaeological sites in Newfoundland, Alberta, British Columbia, and the Northwest Territories. Kristensen and his colleague Donald Holly, Jr., co-authored an academic paper on Beothuk religion in the February 2013 issue of the *Cambridge Archaeological Journal*. Kristensen lives in the Edmonton area.

YOU CAN HELP CANADA'S HISTORY:
WITH AEROPLAN

Help recognize Canada's top history teachers!

By donating your unused Aeroplan miles to Canada's History, you help us fly award-winning teachers to our annual Governor General's History Awards ceremony at Rideau Hall. Donate online at CanadasHistory.ca/Aeroplan

aeroplan

CANADA'S HISTORY

The wide road to America

Canada's History
Bryce Hall Main Floor
515 Portage Avenue
Winnipeg, MB
R3B 2E9

In the introduction to "Who is Canada's Greatest Explorer?" [December 2013-January 2014], the question "Who was the first to cross the Bering Strait from Asia into North America?" feeds a widespread misconception that the Bering Strait existed at the time, and that it was crossed. During the ice ages the Bering Strait simply wasn't there, having been replaced by an enormous land mass exposed by sea levels down a hundred metres or more.

The oft-mentioned "land bridge" between Asia and America was not a causeway-like thing across which a fearless leader would entice his extended family but part of a continental land mass known as Beringia that was a thousand miles wide and through which the ancient inhabitants would migrate on the same time scale and in the same manner as would take them down the entire continent of America in the millennia to follow. While I'm writing, I must compliment you on an issue of *Canada's History* that is particularly engrossing, chock full of interesting and engaging stories. Many thanks.

Chris Purton
Farleigh Lake, British Columbia

Editor's note: We were writing figuratively, of course, but the point is well-taken.

Artful explorations

Thank you for commissioning Robert Carter's portraits to accompany your feature "Who is Canada's Greatest Explorer?" History writing is so often paired with the same old images and clip art; Carter's original illustrations breathe new life into these long-dead figures.

Rob Elliott
Toronto

Lost in the wilds of translation

I noted in the "Who is Canada's Greatest Explorer?" article on Samuel de Champlain by Jacques Lacoursière that the term "savages" is used to translate the French expression *sauvages*. One must remember that in the French language the term *sauvage* has two meanings — savage or wild. Wild means *"à l'état de la nature."* I suspect that when French explorers wrote *sauvage* they meant people who lived in liberty in nature, not savages, which is a much more derogatory term. A better term would have been Native people.

Bernard Derible
Halifax

Who's the smartest?

In Ken McGoogan's column "Getting Canuck-ted" [December 2013-January 2014] the statement "By inventing the smartphone, Mike Lazaridis revolutionized global communications" should have read, "By inventing the first truly portable smartphone, Mike Lazaridis revolutionized global communications."

The Nokia 9000 is recognized as the original smartphone and was first introduced in 1996, three years before the BlackBerry. But its price of US$800 and weight of 397 grams didn't make it very desirable.

Mike Smith
Beeton, Ontario

Editor's note: Other brands — such as the IBM Simon, introduced in 1992 — also lay claim to being the first smartphone.

No place like home

I read with interest your article entitled "Animal Soldiers" [October-November 2013]. As a resident of Broadview, Saskatchewan, and a board member of the Broadview Historical Museum, I was particularly interested in the references to Sergeant Bill, the goat from Broadview.

Sergeant Bill now resides in our local Broadview Museum, not in Regina as mentioned in the article. I believe he returned to his hometown in 1980. He proudly stands in his own display case along with many photographs and articles. Recently, an audio recounting of his life and duties was added. You can see Sergeant Bill in full uniform on the museum's website.

Keep up the good work with the magazine. I find it very interesting.

Elaine Wyatt
Broadview, Saskatchewan

Dog of war

Your recent article "Animal Soldiers" was incredibly touching. One story that was not mentioned and that I think deserves recognition is the First World War mascot of the Newfoundland Regiment. [Sable Chief, a Newfoundland dog, was known to march in step with troops, frequently visited wounded soldiers, and was a morale booster.]

Although not part of Canada during World War I, Newfoundland was an important and vibrant member of the British Empire, and its sacrifices during the war are an unsung story of valour and courage.

James Wilson
Vancouver

Canada's History welcomes your comments. Email us at editors@CanadasHistory.ca or write to *Canada's History*, Bryce Hall Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9 Canada. Please include your address and phone number. Letters may be edited for clarity or length.

The Real Housewives of the Restoration

In this captivating series, *Harlots, Housewives and Heroines*, historian Lucy Worsley visits landmarks such as Althorp and The Pepys Library to explore women's changing roles in the 17th Century. Taking a few steps in the shoes of Charles II's mistresses, pioneers in the arts and science, and ordinary women, Dr. Worsley examines how their new-found wealth and influence irrevocably shaped English history.

Harlots, Housewives and Heroines
begins Sunday March 16 at 10 pm
only on TVO, and online at tvo.org
following each broadcast.

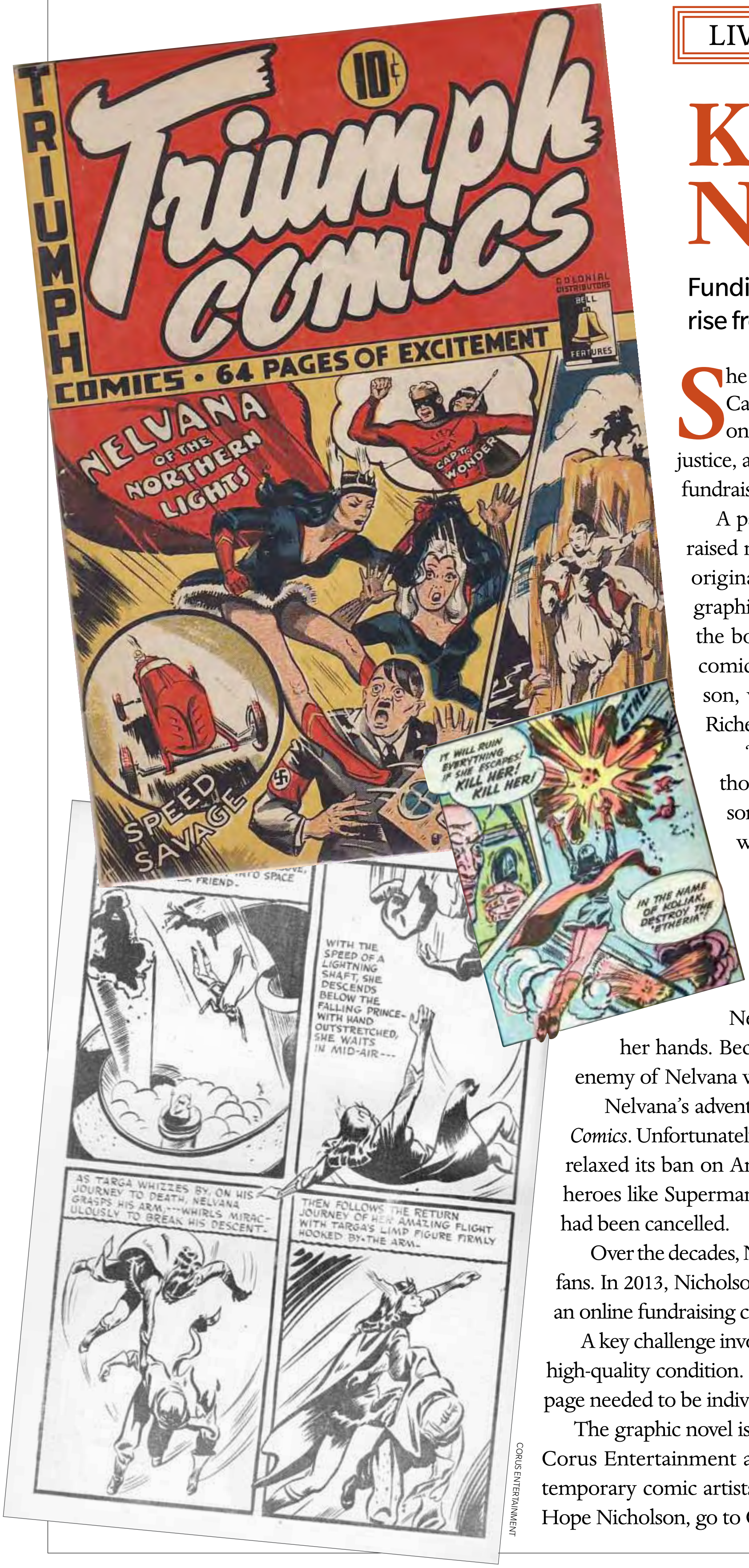
tvo
makes you think

Where to find us: Cable channel 2 (may vary in some areas), Bell TV channel 209, TVO HD on Bell Fibe TV channel 1209, Rogers TVO HD channel 580, Shaw Direct channel 353.

LIVING HISTORY

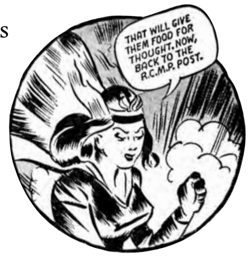
Kick-starting Nelvana

Funding campaign helps comic book heroine rise from obscurity


10¢
TRIUMPH
Triumph Comics
COLONIAL DISTRIBUTORS
BELL FEATURES
COMICS • 64 PAGES OF EXCITEMENT
NELVANA OF THE NORTHERN LIGHTS
CAPT. WONDER
SPEED SAVAGE
IT WILL RUIN EVERYTHING IF SHE ESCAPES! KILL HER! KILL HER!
IN THE NAME OF KOLIAK, DESTROY THE ETHERIA!
INTO SPACE FRIEND.
WITH THE SPEED OF A LIGHTNING SHAFT, SHE DESCENDS BELOW THE FALLING PRINCE— WITH HAND OUTSTRETCHED, SHE WAITS IN MID-AIR---
AS TARGA WHIZZES BY, ON HIS JOURNEY TO DEATH, NELVANA GRASPS HIS ARM,---WHIRLS MIRACULOUSLY TO BREAK HIS DESCENT-
THEN FOLLOWS THE RETURN JOURNEY OF HER AMAZING FLIGHT WITH TARGA'S LIMP FIGURE FIRMLY HOOKED BY THE ARM-

CORUS ENTERTAINMENT

She was one of the first comic super-heroines — and she was Canadian, to boot. Now, Nelvana of the Northern Lights will once again soar through the Arctic skies fighting for truth, justice, and the Canadian way, thanks to a highly successful online fundraising campaign.


THAT WILL GIVE THEM FOOD FOR THOUGHT. NOW, BACK TO THE R.C.M.P. POST.

A pair of comic book aficionados has raised more than $50,000 to reprint the original Nelvana comics as a single graphic novel. The goal is to publish the book in the spring of 2014, says comic book historian Hope Nicholson, who, along with partner Rachel Richey, has spearheaded the project.

"I was talking with my partner, and we thought, why don't we see about bringing it back?" Nicholson said. "We raised our goal of $25,000 in the first five days, which was really, really amazing."

Nelvana was the brainchild of comic book artist Adrian Dingle, who took advantage of a federal government decision in the early 1940s. which banned the importation of American comics, to create a uniquely Canadian super-heroine.

The daughter of an Inuit god and a mortal woman, Nelvana was telepathic, could fly, and shot light rays from her hands. Because the comic was published during wartime, an arch-enemy of Nelvana was Nazi leader Adolf Hitler.

Nelvana's adventures were first published in 1941 in the pages of *Triumph Comics*. Unfortunately for Nelvana fans, after the war the Canadian government relaxed its ban on American comics. Nelvana couldn't compete with flashier heroes like Superman, Batman, and Wonder Woman, and by 1947 the comic had been cancelled.

Over the decades, Nelvana faded from the memories of all but the most ardent fans. In 2013, Nicholson and Richey decided to rectify the situation by launching an online fundraising campaign, via the Kickstarter website, to reprint the comic.

A key challenge involved finding a complete set of Nelvana comics that was in high-quality condition. Since the original art plates had been lost over time, each page needed to be individually scanned from the original comics.

The graphic novel is being produced with the permission of copyright holder Corus Entertainment and has received support from a host of big-name contemporary comic artists. For more details and to hear a podcast interview with Hope Nicholson, go to CanadasHistory.ca/Nelvana.

— **Mark Reid**

Legacy Pole designer Jaalen Edenshaw.

PARKS CANADA

Standing tall

Legacy pole marks resurgence of Haida culture

At nearly thirteen metres high, it towers above the landscape of Lyell Island in Haida Gwaii, a tangible reminder of Haida endurance and a commemoration of co-operation between Aboriginal and non-Aboriginal peoples.

The Gwaii Haanas Legacy Pole, erected in the summer of 2013, is the first such monument to be raised in the region in 130 years. Crafted by a team of young Haida artists, the pole's carved figures represent rich traditions passed through generations.

"Monumental poles stand as visual reminders of our history," lead carver Jaalen Edenshaw said. "The Haida story is woven into our land. These stories go back thousands of years, from the first tree to glacial times, and back further to the time of the supernaturals."

Created to mark the twentieth anniversary of the signing of a co-operative land management agreement between the Haida Nation and the federal government, the pole is a testament to the resilience of the Haida, who faced the threat of cultural genocide in the 1800s.

At the time, it was government policy to assimilate Native peoples as quickly as possible. In British Columbia, the coastal Haida had a rich tradition of carving, dance, and songs that culminated in the potlatch ceremony. In 1884, the potlatch was banned. As authorities clamped down on all manner of Haida expression, those who wanted to continue the old traditions had to go underground.

"Songs and dances were performed behind drawn curtains, and there were only a few who continued carving our stories into argillite, silver, and wood," Edenshaw said. "But, like the expression of our stories through song, dance, and carving, the political struggle to protect Haida Gwaii had never been extinguished."

Edenshaw is part of a vanguard of talented new Haida artists. As the pole's designer and lead carver, Edenshaw led a team that included his brother, Gwaii Edenshaw, Tyler York, a member of the Skedans Raven Clan, and John Bennett, the nephew of acclaimed Haida artist Robert Davidson. Parks Canada helped fund the creation of the pole, offering $130,000.

Parks Canada and the Haida Nation co-manage the land and seas surrounding Gwaii Haanas National Park Reserve, where the pole now stands.

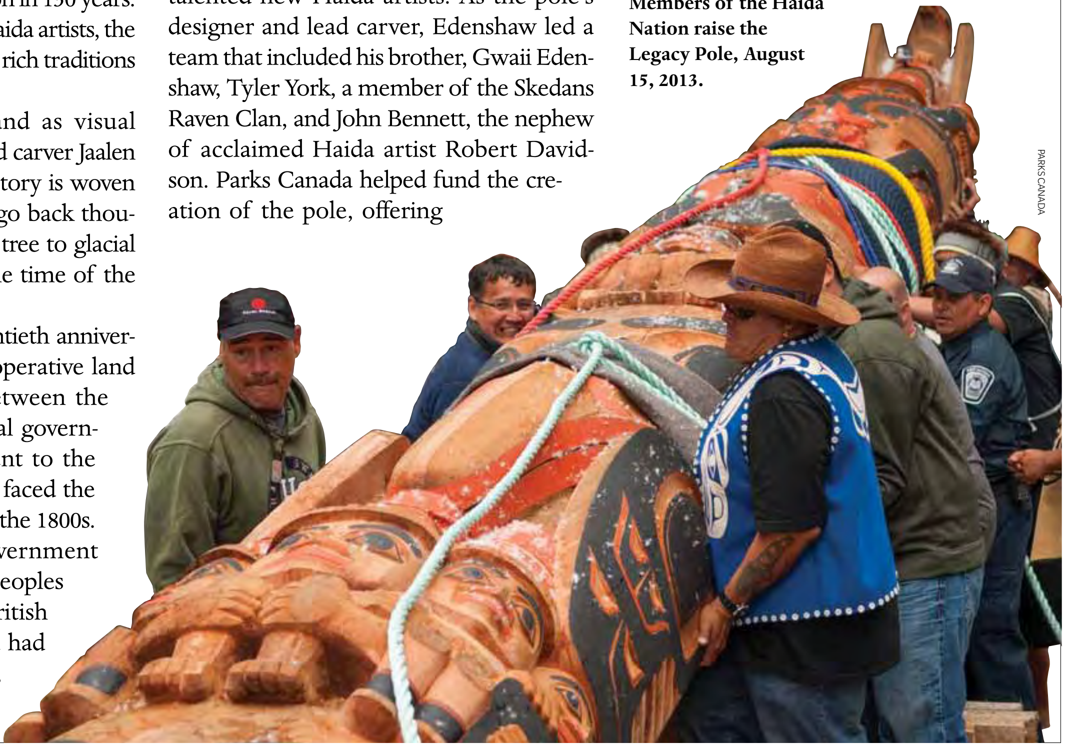
Edenshaw's design was inspired by the relationship between the natural, spiritual, and human worlds in Haida culture. The pole features images of creatures such as Grizzly Bear, Sculpin, Raven, and Eagle along with human figures, including representations of Haida "wardens," "watchmen," and "workers" who together act as environmental champions of the land.

Born in Masset, Haida Gwaii, Edenshaw earned a political science degree from the University of Victoria before focusing on his art. He apprenticed under carvers Guujaaw and Jim Hart and has worked on several monumental poles, including the Two Brothers Totem Pole, which was raised in Jasper, Alberta, in 2010. He's also a playwright and producer.

Edenshaw hopes his latest work will serve as inspiration for new generations of Haida storytellers.

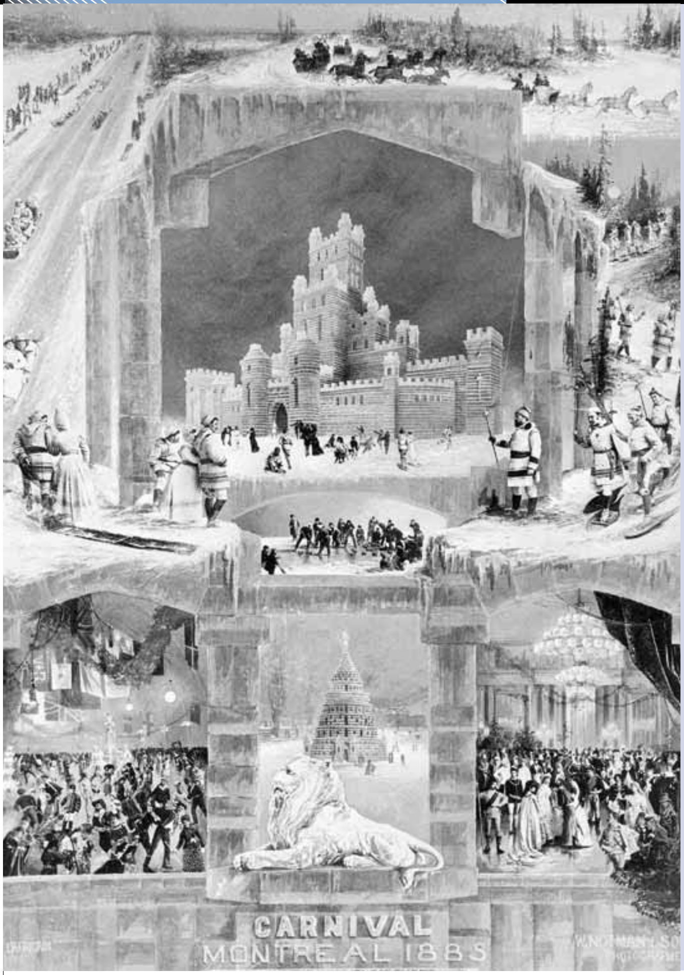
"The Gwaii Haanas Legacy Pole tells contemporary stories rooted in our past," he said. "The stories do not end in modern times. They continue with each passing generation."

— **Mark Reid**



Members of the Haida Nation raise the Legacy Pole, August 15, 2013.

PARKS CANADA



NOTMAN & SON/LIBRARY AND ARCHIVES CANADA/C-01831

PHOTOGRAPHIC MEMORY

Scenes from the winter carnival
Montreal, 1885
Copyright Office series

This image, measuring 255 by 183 millimetres, is one of two copies William Notman deposited with the Department of Agriculture in 1885. The department was responsible for copyright, patent, and trademark registrations in Canada.

The Canadian Intellectual Property Office / Copyright Office series consists of material registered for copyright protection with the Department of Agriculture between 1862 and 1940, including more than two thousand photographs. In many instances, the deposited copies are the only versions known to exist.

This style of photograph, often referred to as a composite photograph or photomontage, was a specialty of Notman, a Montreal-based photographer. It involved combining numerous individual photographs into a single image. This was an important skill, as it allowed the photographer to circumvent the limits of photographic technology at the time, which restricted the ability to capture large groups of people.

This image is a double composite in that it combines several separate composite photos into a single, artfully arranged picture. Notman would have offered copies for sale — hence the importance of registering the image for copyright.

Selected by Library and Archives Canada photo archivist Shannon Perry.

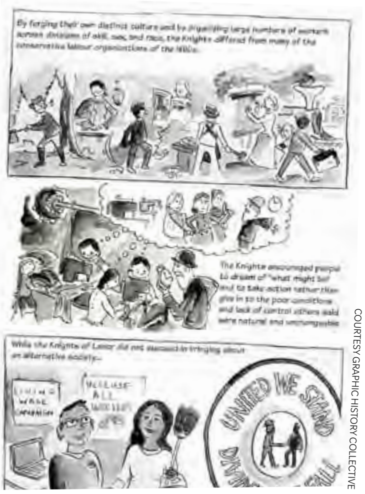
Comic education

Can social justice be championed via comic books? That's the belief that drives the members of the Graphic History Collective, a cadre of historians, artists, and activists that has published a free comic on Canada's early labour movement.

Dreaming of What Might Be: The Knights of Labor in Canada 1880–1900 is the latest comic produced by the collective, which was founded at Simon Fraser University in 2008. An earlier publication, *May Day: A Graphic History of Protest*, was published in 2011.

Sean Carleton, a Ph.D. candidate and the spokesman for the collective, says his group hopes to use the power and reach of graphic illustration to impact lives. The mantra of the collective is "Illustrate! Educate! Organize!" — and with this in mind *Dreaming of What Might Be* is being offered free online.

To read the graphic novel or to learn more about the Graphic History Collective, go to CanadasHistory.ca/DreamingComic.



COURTESY GRAPHIC HISTORY COLLECTIVE

TAKE THE DAY OFF

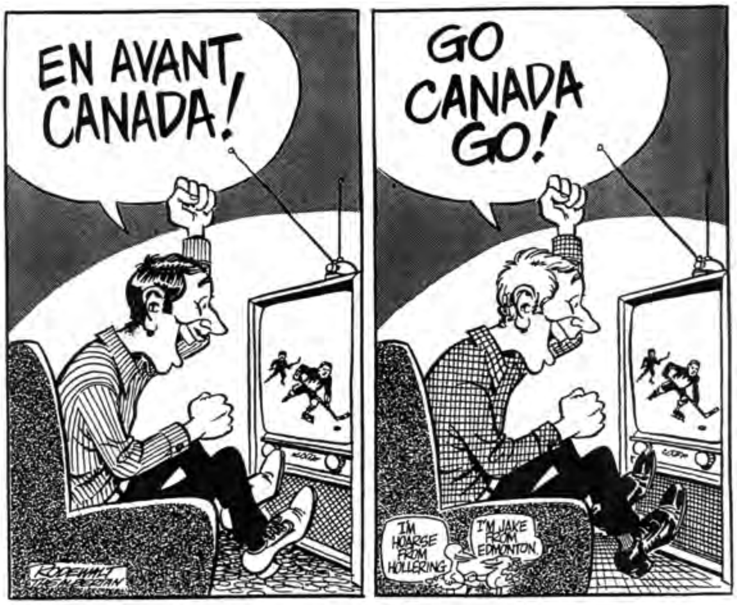
February 9

To mark the completion of the North Shore Railroad between Montreal and Quebec City on this day in 1879. Travel in first class.

February 23

To note the day in 1770 when Samuel Hearne was sent from Churchill on a second search for the source of the copper traded by Natives. Dress for winter.

LAUGH LINES



This cartoon by Vance Rodewalt appeared in the September 27, 1972, edition of *The Albertan*.

En Avant Canada! Go Canada Go!

The 1972 Summit Series between the USSR and Canada was the first time Canada had the opportunity to send its best hockey players to compete with the best players of the Soviet Union.

It took the Canadian team's members time to play themselves into shape. By the end of the seventh game in the eight-game series, the Canadians had won three games, lost three, and tied one.

When the last game was played in Moscow, the pressure was on. With seconds to go, Paul Henderson scored the winning goal and touched off a wave of national pride that united Canadians from coast to coast.

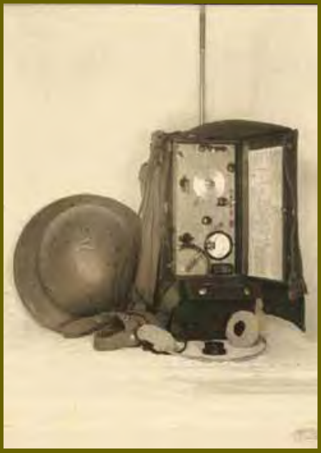
— Charles Hou

Charles Hou is the author of several books about historical Canadian political cartoons.

OUR HOME AND NATIVE

Walkie-talkie

Donald Hings, a communications expert working in British Columbia for the Consolidated Mining and Smelting Company of Canada, was seeking a patent for his handheld two-way radio device when the Second World War broke out.


DLHINGS.CA/

Few had been interested when Hings released his first five-kilogram waterproof model in 1937 for miners and pilots. But he and his invention were enlisted to facilitate military communication during the conflict.

In 1942, Hings and the National Research Council released their first aluminum-cased models; these were promptly destroyed by troops running an obstacle course. More-robust models were developed, including the C-58 — which had a voice scrambler to prevent eavesdropping and a filter that removed battle noise.

The name walkie-talkie reportedly came about when a reporter asked what his invention could do. Hings replied, "Well you can talk with it while you walk with it," and the reporter dubbed it a walkie-talkie. Hings later sued the government for a share of royalties but received only fifteen thousand dollars.

Toronto-born Alfred Gross and Polish scientist Daniel Noble have been credited as inventors of similar devices. Gross, whose family moved to Cleveland, experimented with radio equipment as a boy and, during the war, developed communication devices for the U.S. military.

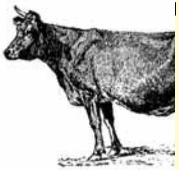
— Danelle Cloutier

March 4

To observe the 1902 launch of Bob Edwards' satirical newspaper the *Eye Opener* in High River, North-West Territories (later Alberta). Take a grain of salt.

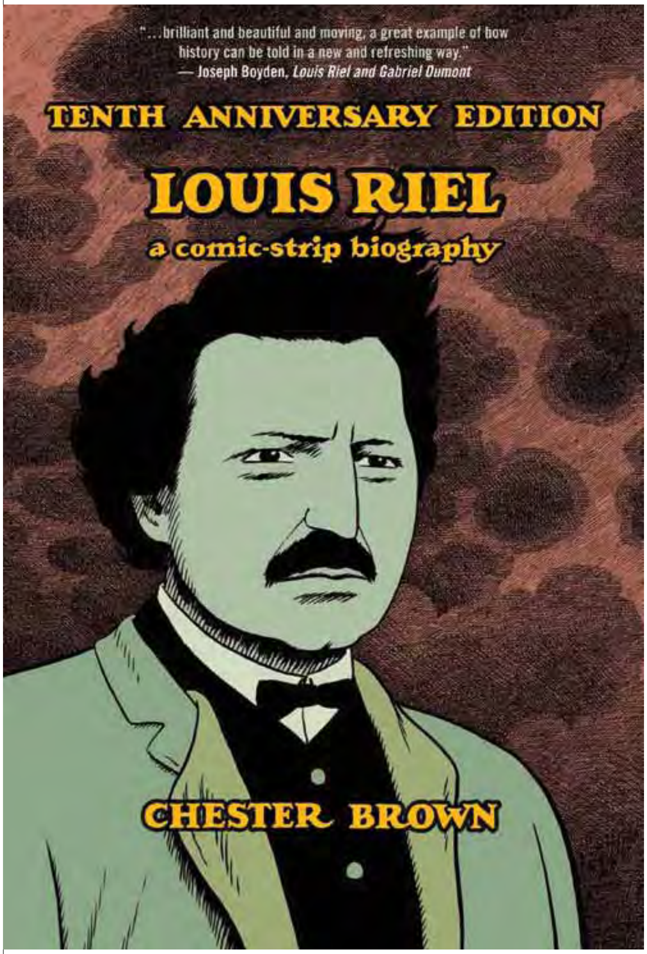
March 5

To celebrate the incorporation in 1838 of the town of Kingston in Upper Canada. Wear a crown.



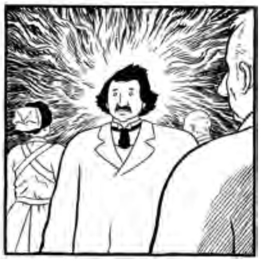
March 11

To recall the day in 1879 when CNE forerunner the Industrial Exhibition Association of Toronto was incorporated. Put on a show.


"…brilliant and beautiful and moving, a great example of how history can be told in a new and refreshing way."
— Joseph Boyden, *Louis Riel and Gabriel Dumont*
TENTH ANNIVERSARY EDITION
LOUIS RIEL
a comic-strip biography
CHESTER BROWN

COPYRIGHT CHESTER BROWN 2013. IMAGES COURTESY DRAWN & QUARTERLY.

A public hanging



The tenth anniversary of Chester Brown's groundbreaking and highly successful "comic-strip biography" of Louis Riel has seen not only the release of a special edition of the book but also an exhibition of some of the original artwork at the Art Gallery of Ontario.

The acclaimed first edition of *Louis Riel* was released in 2003 by Montreal-based graphic novel publisher Drawn & Quarterly. The book is credited with rejuvenating the genre of comic-strip biographies and helping graphic novels find mainstream acceptance both in Canada and beyond.

Its anniversary edition includes full-colour covers from Brown's earlier pamphlet series about Riel, the controversial Canadian historical figure who is revered by many and considered a traitor by others, as well as previously unpublished drawings and an essay about the significance of the book that introduced the Métis leader to many readers.

The Art Gallery of Ontario is celebrating the anniversary by displaying some of Brown's ink-on-paper drawings in its Georgia Ridley Salon. The salon displays Canadian art from a period of nation building that began in the nineteenth century and was dominated by Central Canada. The inclusion of works showing Riel's flight from Fort Garry and his later hanging was a conscious choice by curators to demonstrate that not all Canadians of the time shared the same perspectives and goals.

— **Phil Koch**

BREAKING HISTORY

Historical notes in Canadian news reporting

Vintage ads call from on high

The Saskatoon Heritage Society is concerned that historic painted signs will be lost as buildings in the city's older neighbourhoods undergo renovations or are demolished in the midst of a building boom. Society president Adam Pollock told CBC News that the advertisements, painted high on the sides of brick buildings, add "flavour and interest and authenticity to our streetscape." With some signs fading and others at risk of being painted over or knocked down, the heritage group has asked the city to set up a grant program that would encourage developers to save the historic images.

Religious sites on the block

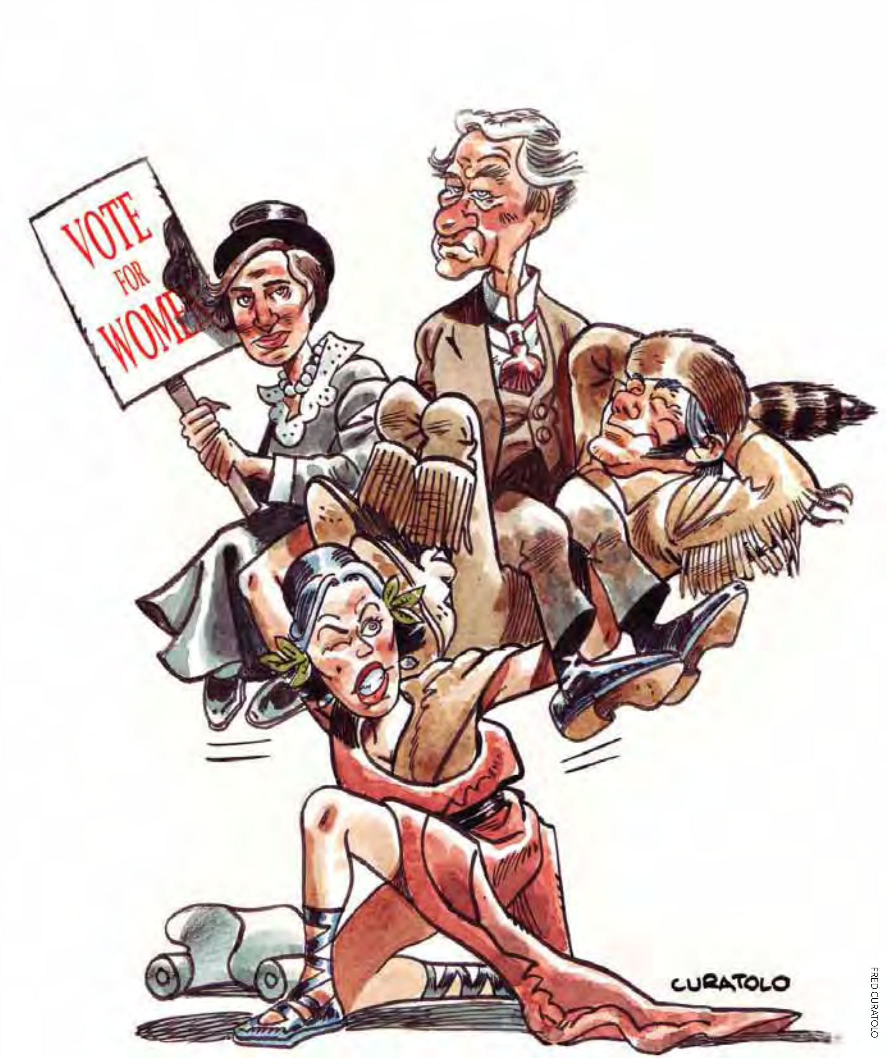
Declining membership in many religious organizations across the country is expected to result in the sale of hundreds of churches and other properties over the next decade, the *Globe and Mail* reported. The newspaper examined the redevelopment of two Ottawa-area properties — a century-old United Church building and an even older convent that belonged to the Soeurs de la Visitation. "There can be hundreds of years of faith history on a site," said Chris Henderson, who is both a developer and a congregation member of the relocated church, which has merged with two others.

Dalnavert awaits salvation

Efforts are underway to save the Dalnavert Museum after its owner, the Manitoba Historical Society, closed the downtown Winnipeg building late last summer. The Queen Anne revival-style National Historic Site is the former home of Hugh John Macdonald, the son of Canada's first prime minister who became both a federal Cabinet minister and the premier of Manitoba. Declining attendance and revenue were cited by the historical society, but a group involving several of its past presidents is searching for ways to preserve the site as a public museum, the *Winnipeg Free Press* reported.

« Visit **CanadasHistory.ca** for the latest Canadian history news. »

TINA LOO



FRED CURATOLO

The weight

Is Canadian history being crushed by a heavy load of expectations?

Something's rotten in the state of Clio. Clio, of course, is the Greek muse of history. Sadly, depending on which way the wind blows, the smell of Canadian history's decay is more or less pungent. In the hallowed halls of academe, the stink seems greatest at the end of term, during course assessment time.

"The lectures are fine, but it's still about Canada," the students write. "Professor Loo tries hard, but what can you do with Canadian history?" "Wake me up when it's over."

Ouch.

As I tell anyone who'll listen, Canadian historians often labour under the weight of students' preconceptions: They come in expecting to be bored, and sometimes they are. That got me thinking about whether at least part of the present discontentment with Canadian history has to do with our expectations.

What is it that we want from history?

A lot, as it turns out. History is supposed to be a teacher, instructing us about what to do: "Those who cannot learn from history are doomed to repeat it."

Or it's a judge. How many times have we heard political analysts temper their opinions, leaving the ultimate assessment of a policy or leader to "the judgment of history"? The jobs of teacher and judge have come together in truth and reconciliation commissions — institutions established in places as diverse as South Africa, Chile, the Philippines, and Canada to help the members of these societies move forward together by coming to grips with a shared and violent history.

Lessons and judgments aside, we also seek other things from the past, like identity and enjoyment. We want history to tell us who "we" are — to give us the story of our lives and to validate our present-day experience, perhaps as members of different groups who struggled, resisted, persisted, and, in certain circumstances, prevailed. In some instances, we want those experiences publicly recognized, or commemorated, as, for instance, is the case with the Famous Five who fought successfully to have women recognized as "persons" in 1929, the victims of AIDS, fishermen who lost their lives at sea, or the Sikh passengers on the *Komagata Maru*, who, after they were denied entry to Canada in 1914, were shot at during their disembarkation in Kolkata, India.

Finally, and not least, we consume history — literally, as heritage foods, and figuratively, as entertainment, whether in the form of documentary films, historic sites, or museum exhibits. For history to be worth the price of admission, we want it to be flavourful and fun, to appeal to our emotions, especially our sense of nostalgia, the immediacy of the passage of time.

Teaching, judging, reconciling, identifying, validating, and entertaining — that's a heavy load for history to bear, and an unwieldy one. There's a fundamental tension between the analytical tasks we assign to history and historians and the others that require us to suspend some of that critical capacity.

We want history to teach and judge, but are we always open to the lessons and judgments historians offer? Like, for instance, the argument that Canada is founded on settler colonialism, the displacement of indigenous peoples, and the theft of their lands? Or that political policing, the surveillance and detention of individuals or groups deemed suspicious by the Canadian state, is necessary and legitimate?

Arguments like these, rooted in a close combing of evidence and a careful consideration of context, are the stock and trade of history and historians. But they can't do the work of reconciliation on their own; among other things, reconciliation requires effort from all of us, the cultivation of empathy and compassion, not just for each other, but also for people in the past — all of them.

Nor do historical arguments necessarily work to validate experience and confer identity. They may, but that's not their main purpose. In fact, it's equally likely that they'll complicate and muddy identities as much as clarify them. What do we do, for instance, with the anti-Asian racism of union members and their leadership in British Columbia at the turn of the twentieth century? The support for eugenics from some first-wave feminists, such as Emily Murphy? The fact that Calgary millionaire and Conservative Prime Minister R.B. Bennett could approve of the violent suppression of the peaceful On to Ottawa Trek for improved conditions in Canada's relief camps but at the same time send his own money to individuals who wrote to him about their troubles during the Great Depression?

Not everyone finds this kind of complexity entertaining, at least not all the time. Sometimes we just want to escape into the past, a place where we remember things being much simpler: That, after all, is what makes it seemingly different from the present. We aren't always in the mood to be told otherwise and to learn the difference between memory and history.

There's nothing wrong with putting the past to all these purposes; but, when we do, we should be aware that what we're doing isn't exactly what history is made for, at least the kind practised by professional historians.

If history can't easily carry the load we give it, what is its capacity? What should we ask of it? We've long moved past the time when we think the job of history is simply to tell us what happened, to give us the "facts," no more and no less. So the first thing we should expect — even demand — of history and historians is an argument, an interpretation based on evidence and a deep understanding of context.

But, because arguments by their very nature are conversations, we should also expect to carry some of the weight of history ourselves when we read and watch it, or go through an exhibit. We need to engage by asking questions, to be prepared and want to be challenged and surprised, delighted as well as dismayed and disgusted.

Beyond argument, maybe the most important thing history can convey is a sense of distance. According to intellectual historian Allan Megill, history might not be able to show us where to go, at least not easily. But it can tell us where we've been — not in any "march-of-progress, benighted-past-enlightened-present" sort of way, but much more subtly.

The gift of good history lies in evoking the pastness of the past, taking full measure of the worlds we have lost without using today's standards to do so, and, through that, fostering a sense that we too are history, creatures of context and circumstance. If anything, history should make us humble. ●

Tina Loo, a professor of history at the University of British Columbia, writes regularly in *Canada's History*.

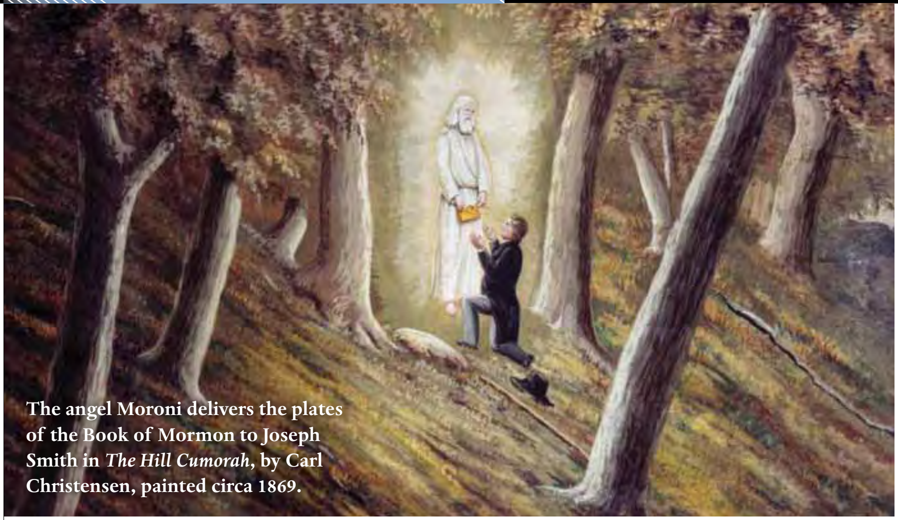
Please Drop
a little of
your Change
on the
DRIPPING CA

By donating to Canada's History, you are helping to support all of our programs – popularizing Canadian history, honouring our best history teachers, introducing Canadian history to a new generation, just to name a few.

YOU CAN HELP CANADA'S HISTORY:
DONATE

Your donation makes a difference!
Visit CanadasHistory.ca/Community/Donate or call 1-888-816-0997

CANADA'S HISTORY



The angel Moroni delivers the plates of the Book of Mormon to Joseph Smith in *The Hill Cumorah*, by Carl Christensen, painted circa 1869.

THE GRANGER COLLECTION, NEW YORK

On a mission

Why are Mormons so eager to map the world's family tree? by Paul Jones

Ask the typical Canadian about Mormons and you'll get an earful about polygamy, preternaturally polite Utahans, and clandestine baptisms of dead popes. And, oh yeah, they do genealogy.

Over my next two columns, I will try to explain why Mormons are so interested in family history. Let's start by covering more basic ground: an overview of Mormon genealogical accomplishments and an introduction to an essential Mormon tenet: "continuing revelation."

Full disclosure: I'm not religious and find much of Mormonism hard to accept. Even so, virtually all family historians, including me, appreciate the resources Mormons have made available — without charge — to genealogists of all faiths around the world:

- In 1894, the Genealogical Society of Utah (GSU) was formed both to support Mormon family history research and to document the identities of as much of humankind as possible.
- With the efforts of successive church leaders and outstanding organizers such as the suffragist Susa Young Gates (a daughter of Brigham Young, the movement's second leader), the church's research resources and genealogical education programs expanded exponentially in the early twentieth century.
- In 1938, the GSU began its program of filming the world's records. Today more than 3.5 billion images are stored in the Granite Mountain Records Vault near Salt Lake City, and more than two hundred cameras are active in forty-five countries.
- The Family History Library, the world's largest of its kind, opened in 1985 on Temple Square in Salt Lake City. When visiting, one is apt to bump into other researchers from just about anywhere in the world.
- About 4,500 Family History Centers operate in church facilities around the globe, including many in Canada. Genealogists can view microfilm, use dedicated computers, and receive research advice, all without having Mormon beliefs pressed upon them.
- Since 2006, volunteers have indexed more than a billion records for online access at the church's FamilySearch website, a giant first step toward indexing the entire collection.

So far, I used the words "Mormon" and "church" rather freely. In precise parlance, a Mormon is someone who accepts the scriptural authority of the Book of Mormon, which was purportedly transcribed and translated in the 1820s from golden plates revealed by the angel Moroni to the American Joseph Smith.

The largest bloc of Mormons, more than ninety percent of the total, are members of The Church of Jesus Christ of Latter-day Saints (LDS), based in Salt Lake City. These are the benefactors whose acts of largesse towards genealogists were cited above. LDS Church leaders, in the manner of their counterparts of other faiths, assert that the only true Mormons are their members, although scores of splinter groups exist, such as the polygamous Mormon fundamentalist community in Bountiful, British Columbia.

Fortunately for the LDS Church, it has a remarkable process for reinventing itself when facing a sticky situation. The doctrine of continuing revelation asserts that LDS presidents receive divine guidance on Church-wide affairs. But there's a rub: Even though divinely inspired, these ex officio prophets are deemed to be fallible; their revelations come with godly authority but an uncertain shelf life. Revelations can be, and are, superseded as circumstances change.

So it was with polygamy. Joseph Smith (who had about thirty wives) had a revelation in 1843 that the taking of plural wives was a divine commandment. Brigham Young (who had more than fifty wives) affirmed this tenet in 1852. Yet Church president Wilford Woodruff (with seven wives) announced a contradictory revelation in 1890. He outlawed plural marriages among LDS members, in the process conveniently thwarting a U.S. government investigation.

Needless to say, not all church members take well to abrupt reversals in doctrine. Continuing revelation can challenge cohesion in the ranks. Indeed, more than a century after the official LDS decree, the polygamous practices of fringe Mormon sects continue to pop up in the headlines from time to time. No amount of revelation, it seems, can undo the vivid examples set by Mormonism's two most significant prophets.

In my next column, I'll show how doctrine promulgated by Joseph Smith interacted with another of Woodruff's revelations to produce the explosion of Mormon interest in genealogy that continues to this day — along with some distressing excesses. There's no free lunch, not even in genealogy.

Paul Jones, a former publisher, is a writer, a consultant, and an avid genealogical researcher and volunteer.

HUNTING THE HUNTERS
U-BOATS
A beaver ta
ON RUM

Subscribe and Save!

Discover the story of Canada with the award-winning magazines dedicated to Canada and her past!

CANADA'S HISTORY

CANADA'S HISTORY
WAR OF 1812
WOMEN OF VALOUR
THERE'S MORE TO THE STORY THAN LAURA SECORD
CANADA'S HISTORY
FORMERLY THE BEAVER
ANIMALS AT WAR
HOW A LEGION OF PETS AND MASCOTS GAVE STRENGTH TO THE FIGHTING MEN OF WWI

Also available in digital format!

- 6 issues per year
- As low as $29.95!
  - + Membership in Canada's History Society

Kayak

Canada's History Magazine for Kids

Kayak
EPIC ARCTIC!
Kayak
CANADA IN THE COMICS
COMICS CRACKDOWN

- 4 issues per year
- As low as $16.95!
  - + Puzzles, games, and contests
  - + Membership in the K-Club

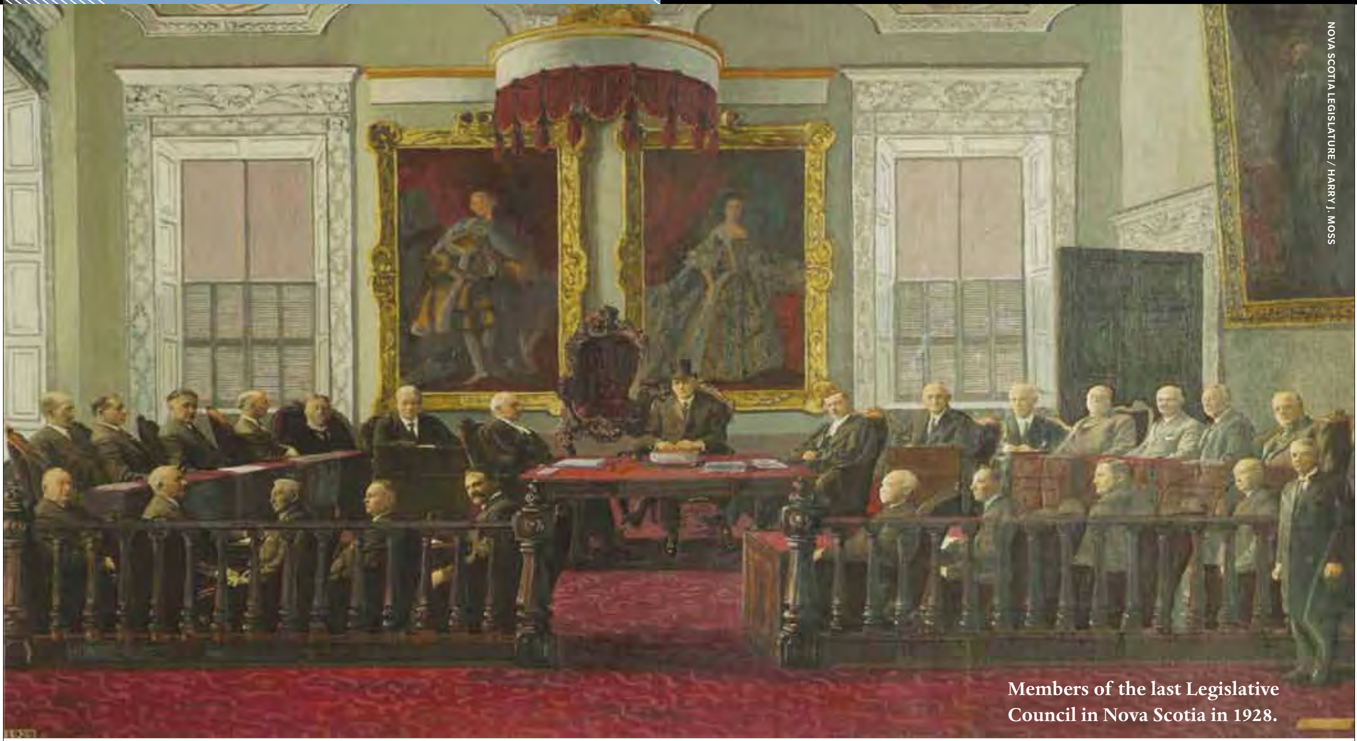
CANADA'S HISTORY ONLINE

- Sign up for your FREE online membership and join our growing online community
- E-newsletters
- Access to forums, for readers, teachers, and genealogists
- Online exclusives
- Invitations to Society events

CANADA'S HISTORY
10 BEST HISTORIC SITES
EXPLORE THE RICH HISTORY OF THE HUDSON'S BAY COMPANY

Visit CanadasHistory.ca for more information | Call 1-888-816-0997

CHRISTOPHER MOORE


NOVA SCOTIA LEGISLATURE / HARRY J. MOSS

Members of the last Legislative Council in Nova Scotia in 1928.

Cleaning house

So, you think scrapping the Senate is impossible? Think again.

Abolish the upper house? Can that really be done? Actually, Canadians have done it before — six times, in fact.

Confederation provided most of the provinces of Canada with two houses in their provincial legislatures: a legislative assembly elected by the voters, and an upper house called the legislative council. Upper house members were chosen by the premier of the day, as today's senators are by the prime minister. Like the Senate, the provincial upper houses had unlimited legal authority to kill any bill they did not like.

Watching the debate over the Senate of Canada and how to reform or abolish it, I found myself wondering about those provincial "senates" and what became of them? Why and how did six provinces get rid of their upper houses? Have any of them ever regretted it? Are there lessons for the Senate of Canada?

"In Nova Scotia the push for abolition of the legislative council really started in the 1870s," Charles Hoffman told me recently. He is a constitutional scholar and doctoral candidate at McGill University Faculty of Law who has studied the subject. "And it was sustained for half a century. The arguments were always the same: It does not do anything. It costs money. And it is anti-democratic."

On these still familiar grounds, Manitoba killed its upper house in 1876, just six years after it began, mostly to save money. British Columbia abolished its upper house even before it joined Confederation. The province of Ontario had done without one, right from 1867. In the 1890s, New Brunswick abolished its upper house, and Prince Edward Island merged its upper and lower houses into one. When Saskatchewan and Alberta became provinces in 1905, no one any longer believed a province needed two chambers. Only Newfoundland (then self-governing), Quebec, and Nova Scotia kept their upper houses into the twentieth century.

Charles Hoffman thinks Confederation itself made the provincial upper houses an endangered species. Confederation had taken much of the work and many key leaders of the provincial upper houses to the new parliament in Ottawa. There was a long economic depression in the 1870s, and all the provinces were desperate to cut costs. With Ottawa claiming to superintend the provinces, anyway, a provincial second chamber seemed both superfluous and expensive.

Nova Scotia missed out on the abolition trend in its early stages, though the cause was popular. With a single party, the Liberals, controlling the assembly for many decades and appointing all the members of the upper house, there was little risk that the upper house would block the will of the elected lower house. With one exception: Whenever the province did move toward abolition, the members of the upper house would dig in their heels and veto their own extinction. In Nova Scotia, this strange fight lasted fifty years, including appeals to Ottawa and court battles that went all the way to Britain. Finally, a new Conservative government, facing an overwhelmingly Liberal upper house, stood firm. The legislative council chamber in Halifax's Province House was finally emptied of its members in 1928.

Newfoundland lost both its upper and lower houses in 1934, when the dire economic crisis of the Great Depression caused the suspension of self-government there. For the next fifteen years a British-appointed team of administrators ran Newfoundland. When Newfoundland and

The Supreme Court of Canada has been asked just how much provincial consent is needed for major changes in the Senate.

Labrador regained its legislature on becoming Canada's newest province in 1949, no one thought it needed an upper house.

Only Quebec was left. What had saved the upper house there was the belief that it had a role in protecting minorities — and minorities meant the powerful English. But with the Quiet Revolution of the 1960s, the idea of a special chamber to protect those rich Anglos became spectacularly unfashionable. Quebec finally abolished its upper house in 1968. Ten provinces, zero upper houses.

Are there lessons for the Senate of Canada?

When it came to abolishing the upper houses, the provinces had it easier than Ottawa does. First, the provincial upper houses never had a "federal" role. They were never thought to be about regional representation, only about sober second thought.

I would argue that the makers of Confederation carefully designed the Senate of Canada to ensure that in reality it, too, had no real or serious role in representing or defending the regions of Canada. But the Senate's defenders continue to claim (against 150 years of contrary evidence) that it does or at least could.

Maybe more importantly, Confederation gave the provinces full freedom to amend their own constitutions. No complicated amending formula, no super-majority, no federal permission was required. In Ottawa, the Senate has constitutional protection. The Supreme Court of Canada has been asked just how much provincial consent is needed for major changes in the Senate. It's not likely to be none, so the Senate has another layer of protection its provincial counterparts lacked.

One thing is sure. Despite all their experiences since abolition and their freedom to experiment, no province has ever seen a concern that democracy or good government have suffered for lack of an upper house to supervise what the representative lower house is doing. No Canadian province has ever considered bringing its upper house back.

It's intriguing, though, in a crazy way. Maybe Alberta, the home of the Triple-E Senate proposal, could make itself a test zone.

Imagine an upper house in the Alberta provincial legislature that was equal, effective, and elected — with half its members coming from the half of the province that is north of Edmonton.

Nah, maybe not.

Christopher Moore, an award-winning historian and writer, comments in every issue of *Canada's History*.

CANADA'S HISTORY BATTLEFIELDS TOURS:

THE WORLD WARS: FIGHT FOR EUROPE

MAY 31 - JUNE 8, 2014

Passchendaele. Vimy Ridge. Juno Beach. Places that will live forever in the minds of Canadians. Join **Canada's History** and **EF Tours** on a 9-day tour of these WWI & II battlefields, culminating with a special ceremony marking the **70th anniversary of D-Day**.

Spaces are limited. Go to **CanadasHistory.ca/BattlefieldsTours** or call Alex Case at **1-800-263-2806** to book now.

Special guest tour guide to be announced.

CANADA'S HISTORY TRAVELS

EF Education First Educational Tours

TOUR ITINERARY

DAY 1 Overnight flight to Brussels

DAY 2 Arrive in Brussels, Walking Tour of Brussels, Overnight in Ypres Region

DAY 3 Excursion to Tyne Cot, Essex Farm, In Flanders Field Museum, Passchendaele, Last Post Ceremony at Menin Gate, Overnight in Ypres Region

DAY 4 Excursion to Passchendaele, St. Julien Memorial, Sanctuary Wood Museum, Hill 62, Overnight in Arras

DAY 5 Vimy Ridge Memorial, Beaumont Hamel, Thiepval, Overnight in Arras

DAY 6 Transfer to Normandy, Arromanches (Musee du Debarquement), Overnight in Normandy Region

DAY 7 70th Anniversary of D-Day Ceremonies, Overnight Normandy Region

DAY 8 Juno Beach Centre, Beny Sur Mer, Capriquet Air Field, Falaise Road, and others as may be determined by author/tour director, Transfer to Paris, Overnight Paris

DAY 9 Depart for home

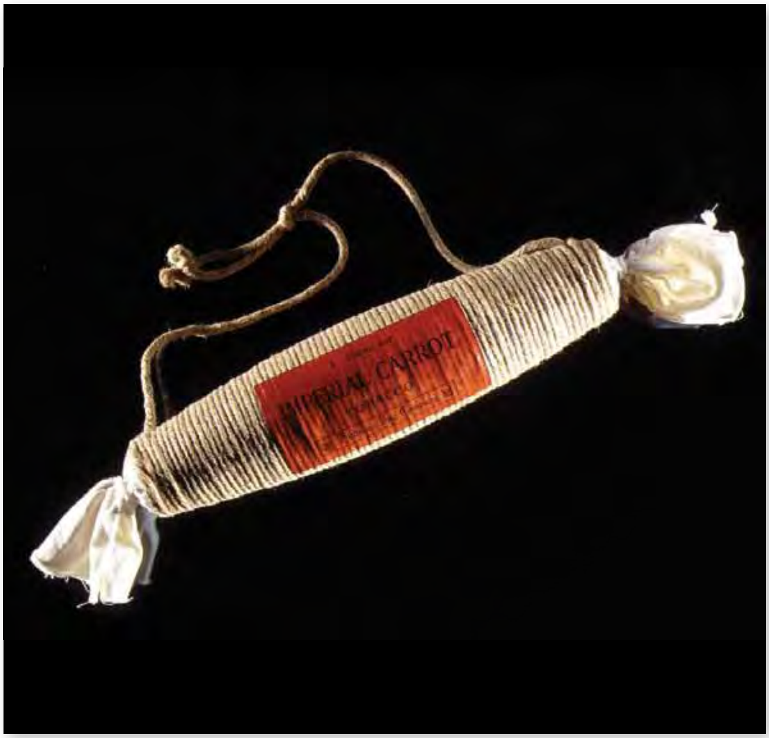
FEES

Program Fee from Toronto -	$4,000
Departure Fees and taxes -	$620
Total cost per person -	$4,620*

*Based on double occupancy.

TALES AND TREASURES

From the rich legacy of the Hudson's Bay Company


THE MANITOBA MUSEUM, HBC MUSEUM COLLECTION

Tobacco carrot

More than sixty-five tonnes of tobacco moved through York Factory between 1720 and 1774. Much of it was packaged in a form known as a carrot, because it resembled the shape and size of the vegetable. A tobacco carrot consisted of tightly bundled leaves rolled up in linen and bound with cord. It weighed from one to three pounds. Tobacco was also packaged in the form of long ropes of compressed leaves or twisted into a teardrop shape. Tobacco had many purposes. It was given as a gift to Aboriginal traders as a sign of goodwill and as an incentive to exchange goods. Tobacco also served a major role in formal trading ceremonies celebrated at the major posts. Since tobacco was considered a sacred plant, Aboriginal traders used it during pipe ceremonies to honour the renewal of old trading partnerships with Europeans or to celebrate the creation of newly negotiated alliances. Although Aboriginals had grown tobacco in parts of Canada for hundreds of years, the tobacco used in the fur trade was acquired from abroad. Aboriginal traders preferred tobacco grown in Brazil.

—**Maria Cristina Laureano**

In The Beaver… 90 Years Ago

The eight commandments

The Beaver
A Journal of Progress

The Beaver's beginning as a Hudson's Bay Company newsletter was evident in a February 1924 article that outlined the eight commandments of salesmanship: being agreeable, knowing your goods, not arguing, making things plain, telling the truth, being dependable, remembering names and faces, and thinking of success. Other advice included how not to "dress too well. That gives you an air of showing off."

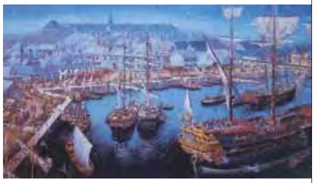
60 years ago

Early northern surgeons

In a March 1954 article, Dr. Ross Mitchell explored the experiences of northern surgeons who worked on behalf of the Hudson's Bay Company. Mitchell went through the archives of the company's record society and found minutes of meetings with surgeons such as Pierre Romieux, who served on the *Nonsuch* in 1668.

30 years ago

Painting Canada's past



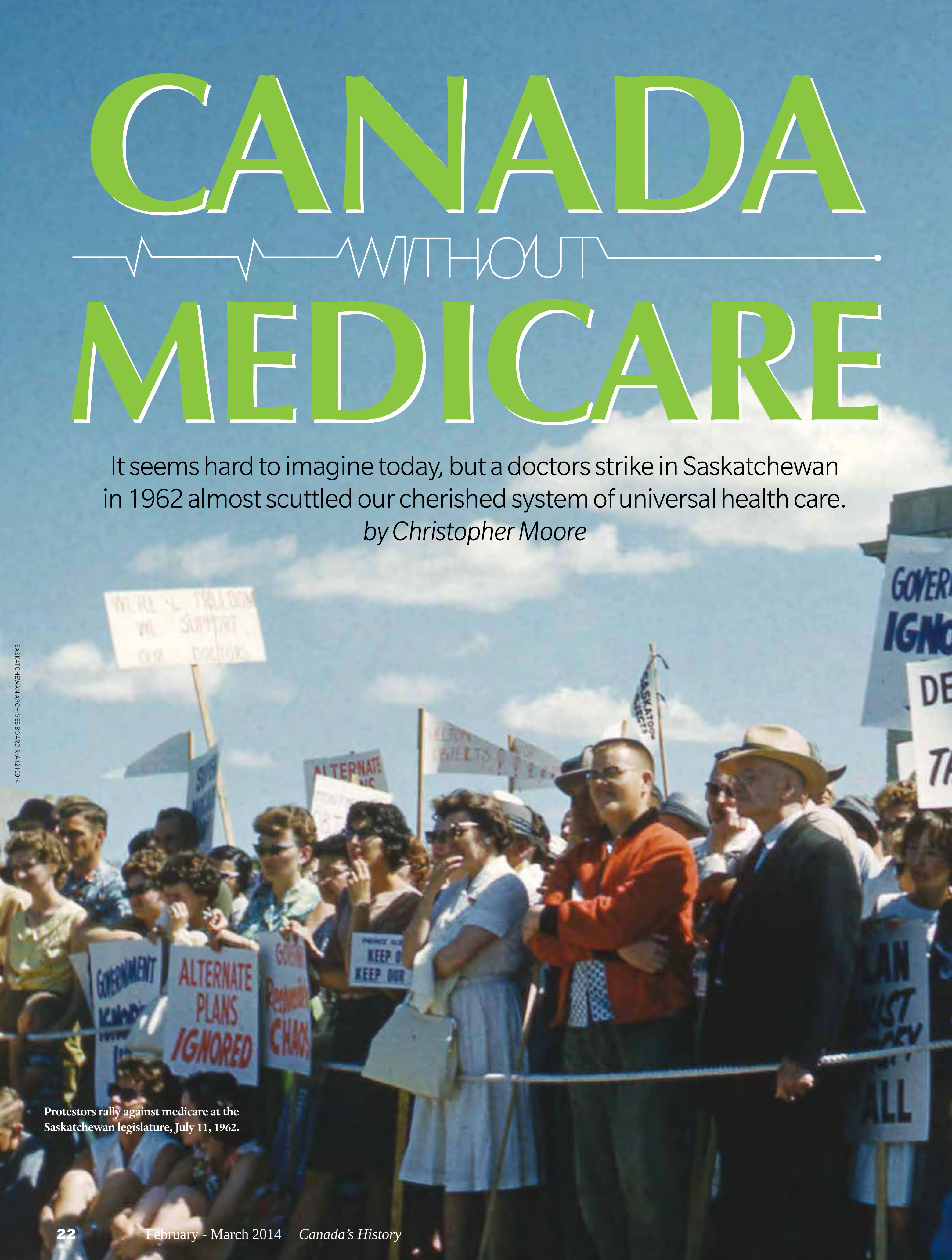
Even if you've never heard his name, you'll recognize his work. The late Lewis Parker's Canadian historical art has been commissioned by the National Film Board of Canada, the Canadian Museum of Civilization, Parks Canada, and many other organizations. In a Spring 1984 article, A.J.B. Johnston, a former Parks Canada historian, wrote about Parker's lengthy career and artistic passion. For instance, Parker spent most of his time on research and preliminary drawings and only about thirty per cent of his time on the actual painting.

The Beaver magazine was originally founded as a Hudson's Bay Company publication in 1920.
To read stories from past issues, go to: **CanadasHistory.ca/tradingpost**.
To explore the history of the Hudson's Bay Company, go to: **hbcheritage.ca**.

CANADA WITHOUT MEDICARE

It seems hard to imagine today, but a doctors strike in Saskatchewan in 1962 almost scuttled our cherished system of universal health care.

by Christopher Moore


WE'RE FOR FREEDOM WE SUPPORT OUR DOCTORS
ALTERNATE PLANS
SASKATOON OBJECTS
GOVERNMENT IGNORES
ALTERNATE PLANS IGNORED
KEEP OUR
KEEP OUR
CHAOS

SASKATCHEWAN ARCHIVES BOARD R-A12109-4

Protestors rally against medicare at the Saskatchewan legislature, July 11, 1962.

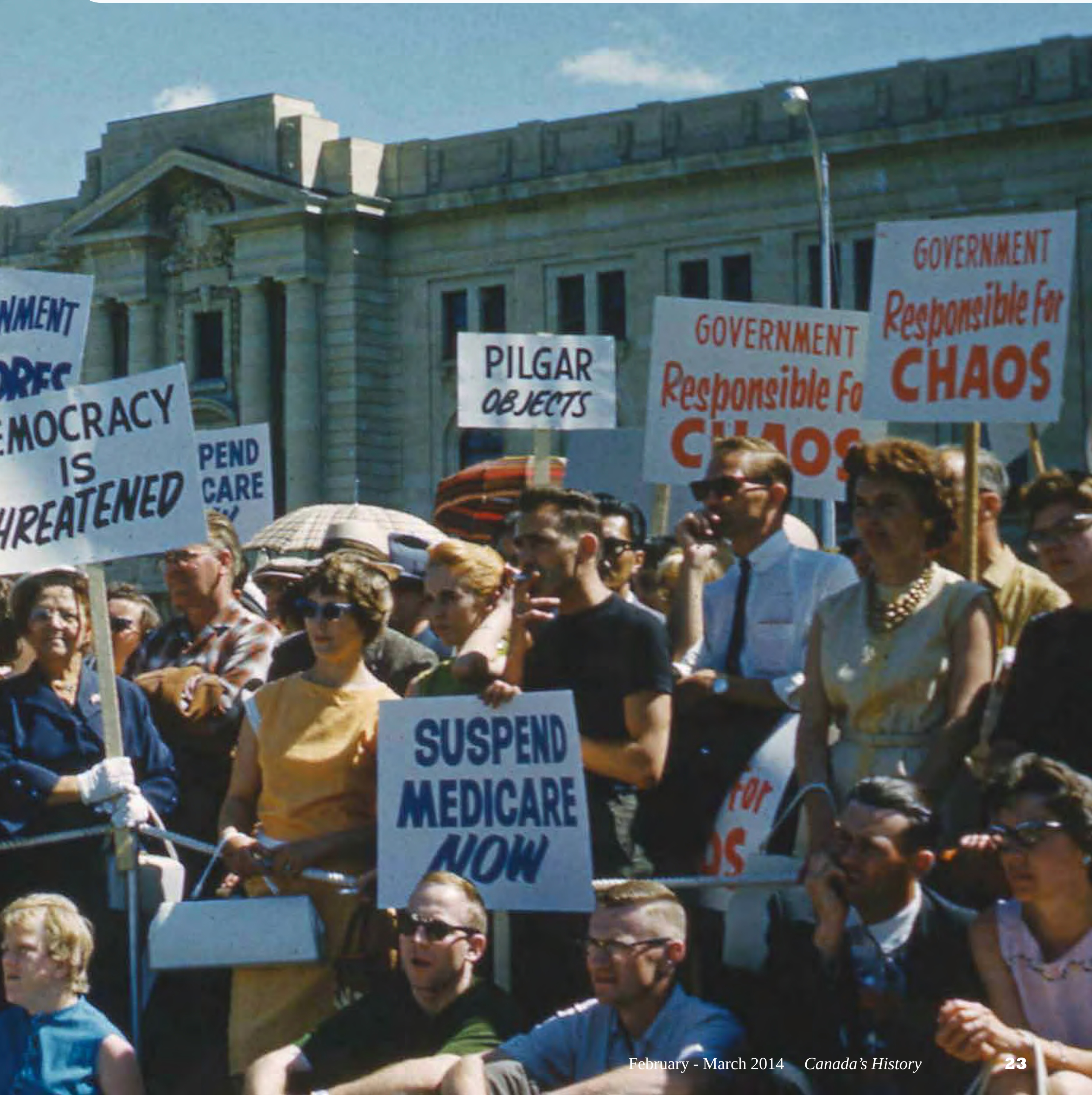
At *Canada's History,* we try to stick to the facts, best as we can. We mostly don't invent history. But sometimes it is good to explore ways history might have unfolded differently. For instance: Can we imagine a Canada without medicare? Or, to put it more plainly: What if the doctors had won the Saskatchewan doctors strike of 1962?

To explore this question, we will need to invent some Canadian history that never came to pass. Be warned — we will describe events that did not take place.

But first, here's what really happened.

Tommy Douglas, premier of Saskatchewan from 1944 to 1961, had dreamt of universal medical coverage ever since he was a poor and sickly youth lucky to get care in a charity hospital. In 1960 his CCF government — that's Co-operative Commonwealth Federation, the ancestor to today's New Democratic Party — promised to establish in Saskatchewan Canada's first publicly run, universal, comprehensive, province-wide insurance program to cover the medical services provided by doctors.

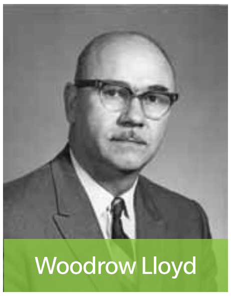
Saskatchewan's doctors, however, wanted the government


NMENT
ORCES
EMOCRACY
IS
HREATENED
PEND
CARE
PILGAR
OBJECTS
GOVERNMENT
Responsible Fo
CHAOS
GOVERNMENT
Responsible For
CHAOS
SUSPEND
MEDICARE
NOW
For

Far right: Anti-medicare demonstrators hold up lynched effigies of Saskatchewan Premier Woodrow Lloyd and federal NDP Leader Tommy Douglas at a July 11, 1962 rally.

to leave them and their patients alone. They did not want their income to depend on one payer, the government. They vowed to stop the plan. Or else: no doctors.

Despite the doctors' opposition, the government's medicare plan came into effect July 1, 1962. On that day, nearly all of Saskatchewan's nine hundred doctors withdrew from all but bare-bones emergency services. The doctors strike was on.


Woodrow Lloyd

SASKATCHEWAN ARCHIVES BOARD R-A22815

By then, Tommy Douglas had moved on to federal politics. When the doctors walked out, it was his successor, Premier Woodrow Lloyd, who stood firm. July 1962 was a grim time for everyone. On the first day of the strike, a little boy died of meningitis in the back of a car while his parents drove frantically from one closed clinic to another. The doctors' leader said it was the government's fault. For three agonizing weeks, fear and confrontation ruled. The pressure on the government was immense. But public opinion, at first divided, slowly shifted against the doctors.

After three weeks, the doctors blinked. Their leaders struck an agreement with the government. Late in July the province's medical profession returned to work — under the new rules of public insurance.

After that, medicare flourished in Saskatchewan. By 1968 it covered all of Canada. Public health insurance for all Canadians, though never without its problems, has been a key and cherished Canadian social service ever since. Tommy Douglas, the architect of medicare, has been hailed as the "greatest Canadian".

Could the doctors have won the strike of 1962? And what might have followed if they did? Let's try a few scenarios in alternative history.

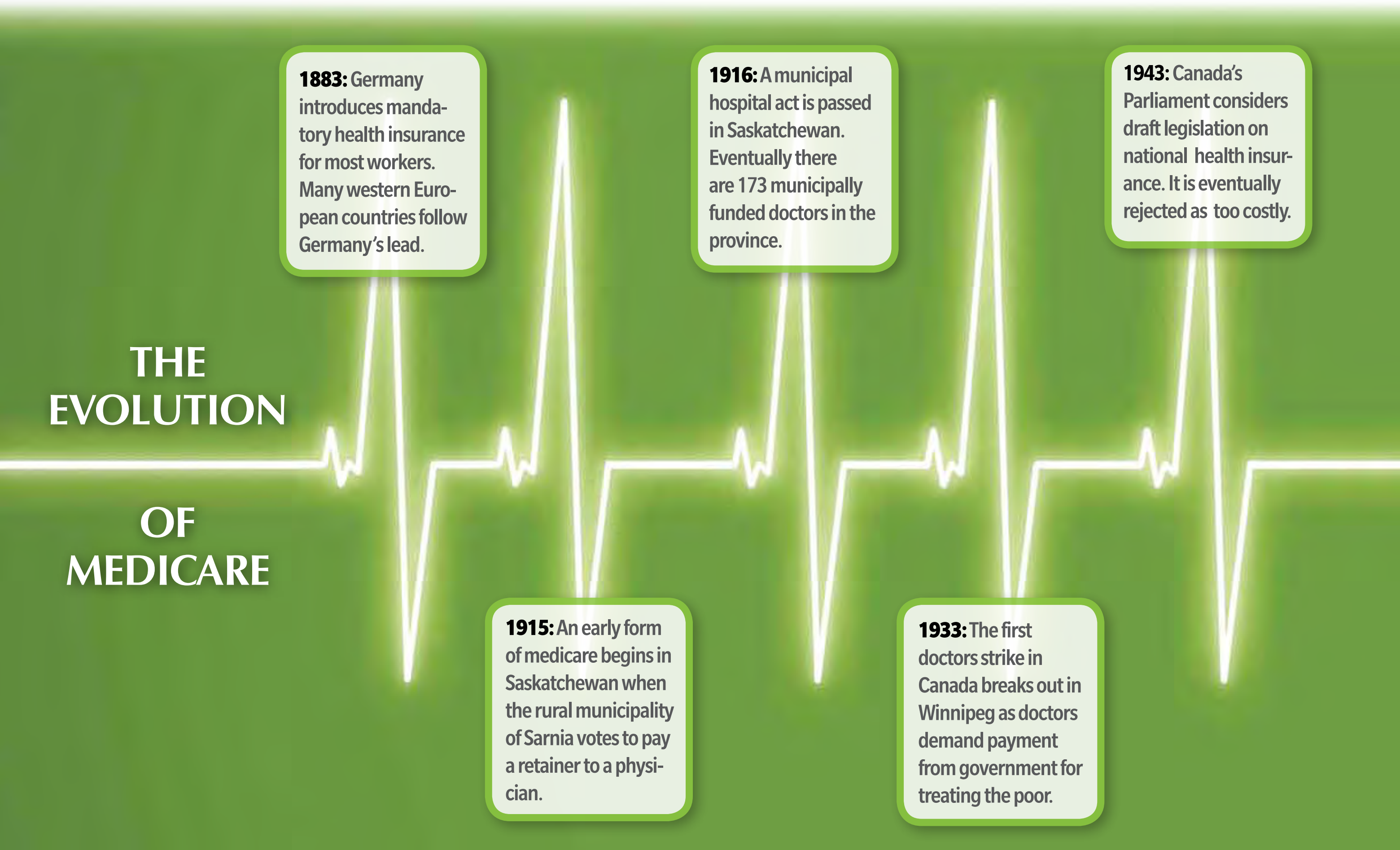
Scenario No. 1: The Lieutenant-Governor intervenes.

Provincial legislators make laws, and the Lieutenant-Governor signs them; that is the rule. But in 1961, Saskatchewan's

If the anti-medicare campaign of 1960 had successfully united anti-CCF voters behind one opposition party, the doctors would have faced a much weaker government in 1962.

Go to
CanadasHistory.ca/Medicare
to view videos of Tommy Douglas and the doctors strike.

THE EVOLUTION OF MEDICARE



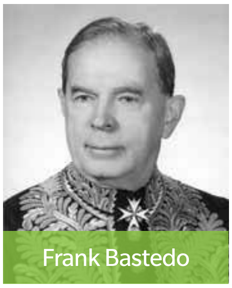
1883: Germany introduces mandatory health insurance for most workers. Many western European countries follow Germany's lead.

1915: An early form of medicare begins in Saskatchewan when the rural municipality of Sarnia votes to pay a retainer to a physician.

1916: A municipal hospital act is passed in Saskatchewan. Eventually there are 173 municipally funded doctors in the province.

1933: The first doctors strike in Canada breaks out in Winnipeg as doctors demand payment from government for treating the poor.

1943: Canada's Parliament considers draft legislation on national health insurance. It is eventually rejected as too costly.


Frank Bastedo

SASKATCHEWAN ARCHIVES BOARD R-B5532-1

Lieutenant-Governor, a conservative lawyer named Frank Bastedo, had refused to sign one bill into law just because he did not like it. During the doctors strike, the anti-medicare forces published full-page ads urging Bastedo to intervene again: Dismiss the government and call new elections. Lloyd's government feared he might just do it.

But Ottawa had slapped Bastedo down in 1961; the bill Bastedo rejected was made into law with an order-in-council passed by the federal government. Ever since, no Lieutenant-Governor has ever refused assent to a bill. The Lieutenant-Governor stayed out of the doctors strike.

Scenario No. 2: The doctors go to court.

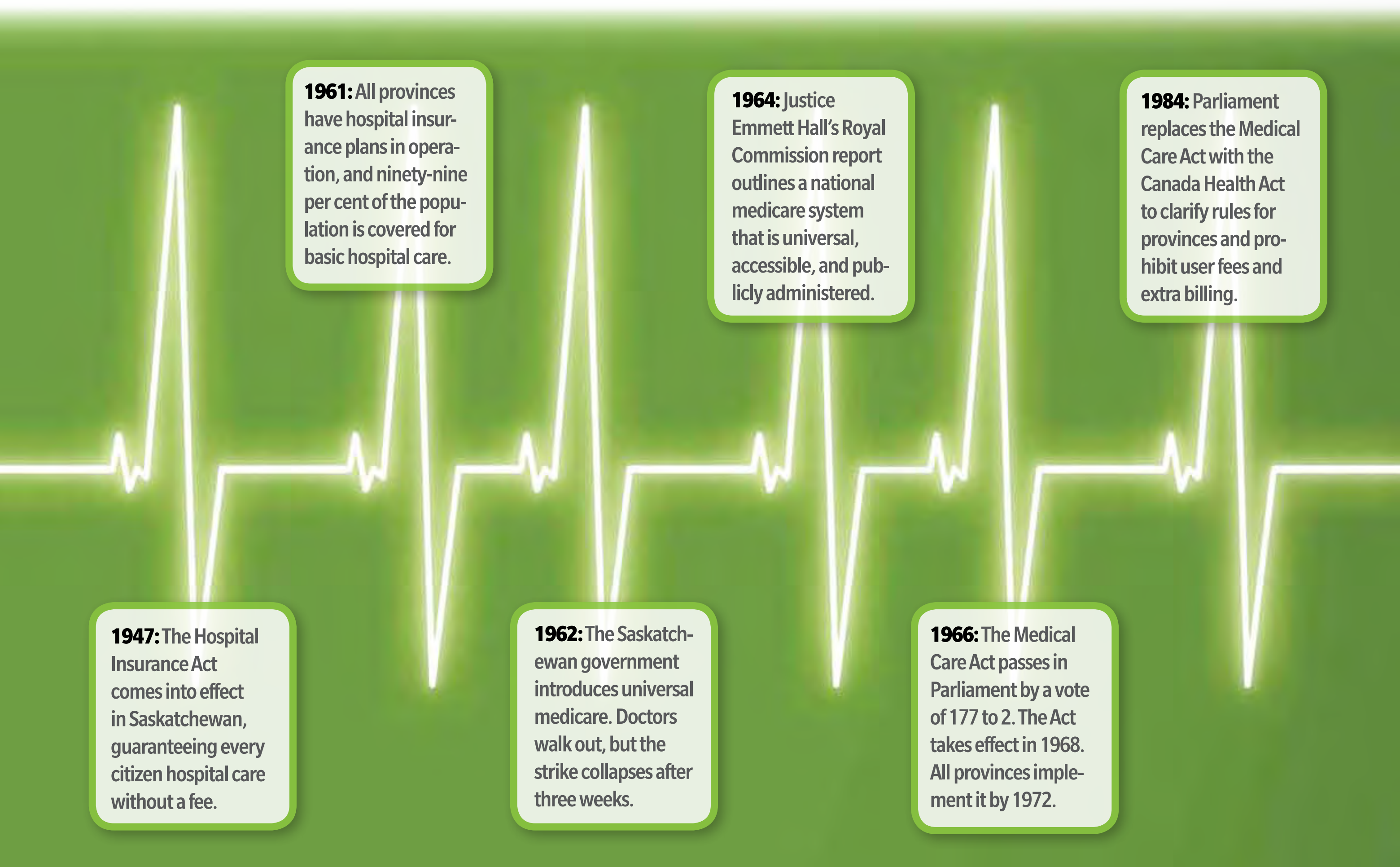
The CCF government worried about medicare being derailed by a legal challenge and laid contingency plans against that. But most lawyers considered the law to be within Saskatchewan's powers. One medical-law expert warned that by striking, the doctors had breached a "duty of care" and might themselves be liable. It was a less litigious time; there was no court fight in 1962.

Scenario No. 3: Pressure — the government blinks first.

Medicare was the issue in the 1960 Saskatchewan election, and the CCF won big: thirty-seven seats to seventeen. To stop medicare, the Saskatchewan College of Physicians and Surgeons spent more money in that election than any of the political parties. (Doctors had to belong to the college in order to practise. To pay for its campaign against socialism, it levied a mandatory fee on every one of them.) But the college did not support one political party.

Down Die
Down Die

SASKATCHEWAN ARCHIVES BOARD R-B3280-2



1947: The Hospital Insurance Act comes into effect in Saskatchewan, guaranteeing every citizen hospital care without a fee.

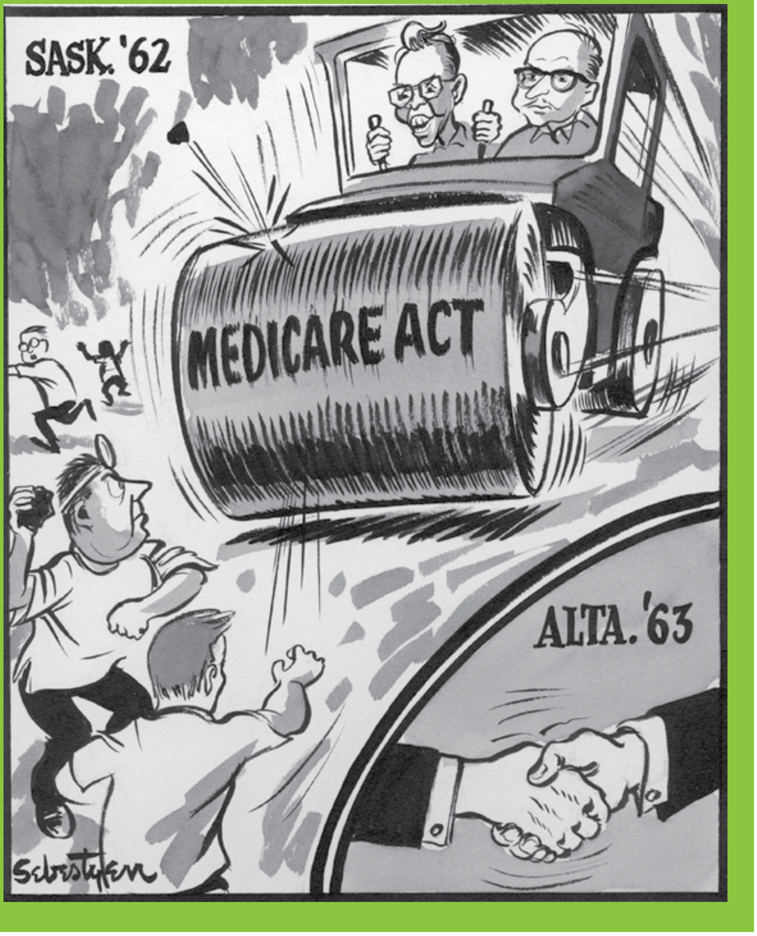
1961: All provinces have hospital insurance plans in operation, and ninety-nine per cent of the population is covered for basic hospital care.

1962: The Saskatchewan government introduces universal medicare. Doctors walk out, but the strike collapses after three weeks.

1964: Justice Emmett Hall's Royal Commission report outlines a national medicare system that is universal, accessible, and publicly administered.

1966: The Medical Care Act passes in Parliament by a vote of 177 to 2. The Act takes effect in 1968. All provinces implement it by 1972.

1984: Parliament replaces the Medical Care Act with the Canada Health Act to clarify rules for provinces and prohibit user fees and extra billing.



SASKATCHEWAN ARCHIVES BOARD S-F379-929

An editorial cartoon shows Saskatchewan Premier Woodrow Lloyd and federal NDP Leader Tommy Douglas steamrolling doctors during the 1962 strike.

With Liberal, Conservative, and Social Credit parties in the running, the CCF's big majority was built from just forty-one per cent of the popular vote. None of the opposition parties supported medicare, but they split the anti-medicare vote between them.

If the anti-medicare campaign of 1960 had successfully united anti-CCF voters behind one opposition party, the doctors would have faced a much weaker government in 1962. Imagine a shift in just nine close-fought ridings, with the CCF down to twenty-eight seats, the Liberals up to twenty-six.

There was a lot of support in Saskatchewan for stopping medicare. Many patients liked their doctors and naturally respected their judgment, and the doctors looked absolutely determined. The province's business and professional communities, never keen on the CCF, mostly opposed medicare; private insurance and their own means guaranteed them medical care, and they worried about what the government might seek to control next. Newspapers and private radio stations gave themselves over to the anti-government and anti-medicare campaign. Medical school professors who sympathized with medicare were ostracized by their colleagues — and the university did not defend them. A grassroots lobby called "Keep our Doctors" provided cheering crowds as doctors denounced "communism," "compulsion," and a government war "against freedom of conscience and religion." A popular priest, Athol Murray, said there ought to be "blood in the streets" before medicare was accepted.

Athol Murray

SASKATCHEWAN ARCHIVES BOARD R-A8006

Now, imagine Premier Lloyd has only a razor-thin majority as the strike rages on through July 1962. He faces a worried caucus, a surging opposition, and fearful parents with sick children everywhere. The doctors, flush with funds, keep the pressure on. The media tell the government to be reasonable, not to risk more lives or accept another delay.

Next, Lloyd learns that opposition leader Ross Thatcher, himself a former CCF politician, is telling old friends in the government caucus that they must cross the floor for the good of the province — and for Cabinet seats in a future Liberal government. Two or three are ready to go.

Ross Thatcher

SASKATCHEWAN ARCHIVES BOARD R-A16386-1

The CCF government faces the loss of its majority unless it compromises. The Cabinet blinks. Lloyd agrees to postpone full implementation of medicare. He cancels the airlift of replacement doctors who are staffing new community clinics. The doctors win the strike.

The government talks of talks. It promises fresh initiatives after a cooling-off period. But the tide has turned. The wavering government loses the support of the people. The CCF government and medicare are both swept away.

If the doctors had won the strike, what would have happened afterwards? First, recall what really happened once the doctors abandoned their strike and medicare was implemented in Saskatchewan. The progress of medicare across Canada followed with remarkable speed. Conservative Prime Minister John Diefenbaker had already appointed Justice Emmett Hall, a fellow Saskatchewanian, to lead a Royal Commission into medicare. Hall had started off skeptical about government-run medical insurance schemes, but Saskatchewan's example converted him. Hall was won over by the cost savings, the efficiencies, the fairness, and the inclusiveness of Saskatchewan's plan.

People in every province were demanding the program Saskatchewan already had, and Hall's 1964 report emboldened the new federal Liberal government led by Lester B. Pearson. So the federal government offered to help fund medicare like Saskatchewan's, and all the provinces and territories signed on. Universal, publicly run medical insurance began to cover Canadians in 1968. Meanwhile, Saskatchewan's College of Physicians and Surgeons went back to medical licensing and discipline and was obliged to give up political crusading.

But suppose the doctors had triumphed and medicare had collapsed just as Emmett Hall was beginning his Royal Commission report. In reality, Hall heard from many people who opposed government-run universal health insurance. Private insurance companies assured Hall that the free market could do the job better than any obligatory public plan. Financiers and investors warned that a public scheme would be wasteful, inefficient, and intrusive; it would drive up the public debt intolerably. And the Canadian Medical Association declared it would resist forcible socialism as strongly as its prairie counterpart had.

In the imagined scenario, Hall does not buy all these arguments, but he has no tangible example of any public medicare plan anywhere in North America. With the CCF's Saskatchewan plan failed and discredited, why should he believe the claims about it? In our alternative history, Hall's 1964 report is lukewarm about medicare. "A still untried possibility," he calls it.

Some Liberal strategists think medicare can still be a political winner, even the signature achievement of Pearson's tenure in office. But no province offers support, and powerful Cabinet ministers are opposed: Medicare would cost too much, it was not necessary, it was anti-business. "Look what happened in Saskatchewan," they say. "Tommy Douglas's socialist dream caused nothing but strife, and then it destroyed his government." Pearson decides this medicare thing is not a winner. For his legacy, he will count on bilingualism, the Canada Pension Plan, and the Maple Leaf flag.

Defeated in Saskatchewan, rejected in Ottawa, medicare still has supporters, and not only in the New Democratic Party. But, by the end of the 1960s, stagflation rules the world economy, and Canada's deficits are skyrocketing. There is no room for expensive new social experiments. Prime Minister Pierre Trudeau has more passion for the Constitution and the National Energy Program than for universal medical insurance. In the 1970s, René Lévesque promises medicare for Quebec, but, when the Parti Québécois takes power, his ministers Jacques Parizeau, an investment dealer, and Camille Laurin, a physician, persuade the PQ government that medicare would have to wait until after independence.

By the 1980s, the cost of medical care for the poor and elderly without private medical insurance has become a burden on governments. Many Canadians who have private medical coverage complain that their providers are worse than the phone company when it comes to service and price, and the premiums keep rising. A few scholars and analysts wonder if the doctors had killed a golden opportunity in Saskatchewan back in the 1960s. What was the name of that fiery little premier they had?

Ever since the famous doctors resistance (it was not called a "strike" anymore; the doctors always disliked that label), the lobby against socialist medicine has grown huge and wealthy. Private insurers, mostly American-owned, have built an enormously profitable business selling medical insurance and services to Canadians. Canada signs the Free Trade Agreement with the United States in 1988, and, after that, any attempt to nationalize medical insurance or medical care would require that prohibitive penalties be paid to American businesses providing those services in Canada. Medicare is now impossible.

By the start of the twenty-first century, publicly run, universal, comprehensive, and portable medical insurance is dead in Canada. Canadians watch in amazement and not a little envy as President Barack Obama introduces the Affordable Care Act — Obamacare — in the United States.

Would Canada be left as the only country in the developed world not to provide its citizens with the security of universal health insurance? Canadians begin to talk again about a ghost from the forgotten past: Tommy Douglas.

Tommy Douglas delivering one of his fiery speeches.

BARRY PHILIP/TORONTO STAR

The turbulent world of Tommy Douglas

Recurring health problems as a child had a big influence on the man who would become the father of Canada's medicare system. Tommy Douglas was born October 20, 1904, to a working-class family in Falkirk, Scotland. As a young boy, he fell and cut his right knee on a stone, resulting in osteomyelitis — inflammation resulting from a bone infection. He underwent three unsuccessful operations on his family's kitchen table with his mother and grandmother assisting the doctor by administering chloroform.

At six years of age, he moved with his family to Winnipeg, where his schooling was repeatedly broken up by long hospital stays due to recurring infections. He would have lost his leg in 1914 but for a chance encounter with an eminent orthopedic surgeon, Dr. J.R. Smith, who offered to treat Douglas for free if his medical students could observe the surgery. Smith managed to save the leg, and Douglas was forever grateful, since his parents could never have afforded to hire Smith.

"I think it was out of this experience that I came to believe that health services ought not to have a price tag on them, and that people should be able to get whatever health services they required irrespective of their individual capacity to pay," Douglas said later.

Growing up in a lively household that encouraged political debate and freethinking, Douglas became a Baptist minister and committed himself to social change. As a pastor in rural Saskatchewan during the Great Depression, he witnessed heart-wrenching poverty. "What do you say to a woman whose family is on relief, whose husband died because they couldn't get the kind of hospital and medical care he needed?" Douglas asked.

These were among the many experiences that led Douglas, a passionate orator, to enter politics. Elected to Parliament in 1936, he later returned to Saskatchewan to lead the Co-operative Commonwealth Federation (CCF) — the forerunner to today's NDP — to a landslide victory in 1944. He served as premier until 1961, laying the groundwork for universal medicare and ushering in many other sweeping measures aimed at social and economic reform. He returned to Ottawa as leader of the NDP and, although he never became prime minister, wielded considerable influence in pushing for reforms during the time of Lester B. Pearson's minority governments.

Douglas retired from the House of Commons in 1978 and died in 1986 at the age of eighty-one.

— Nelle Oosterom

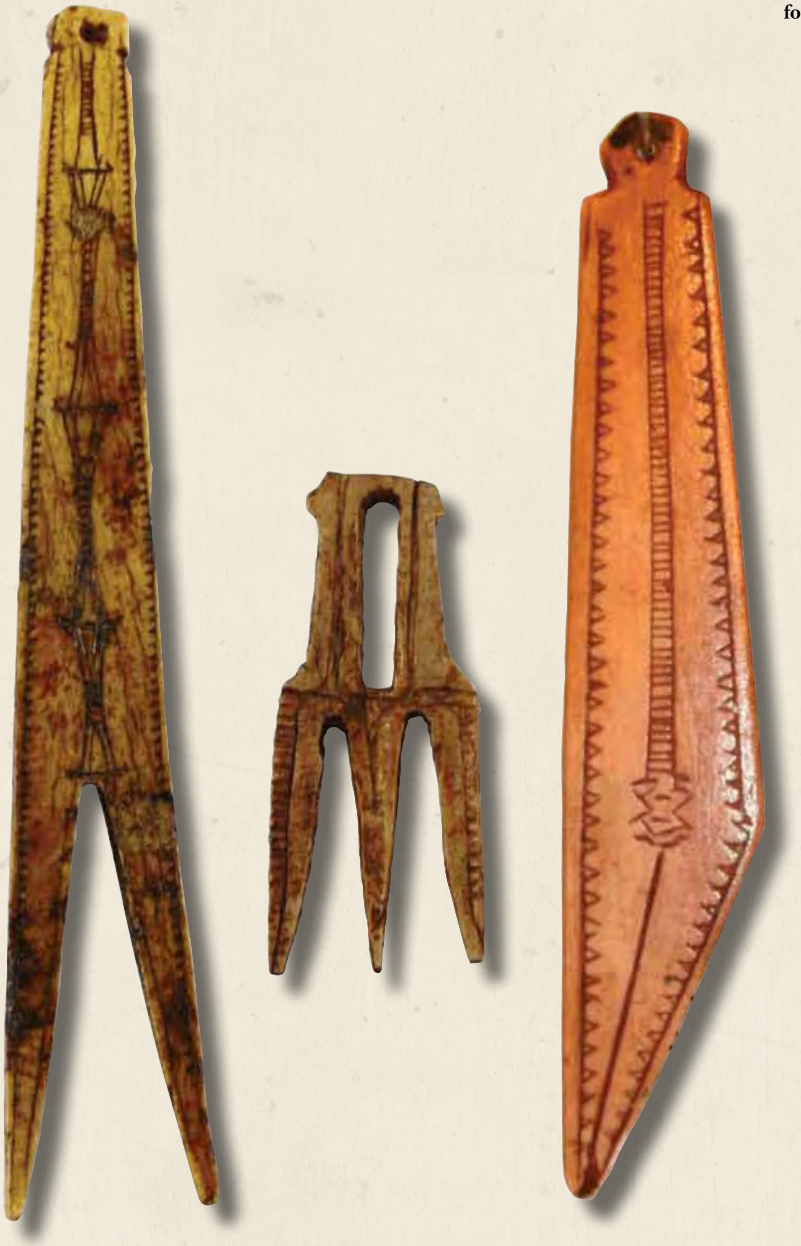
YOU CAN HELP CANADA'S HISTORY:
LEAVE A LEGACY

Share your love of history with future generations!

Planned gifts will ensure the History Society continues its important work in making Canada's past more interesting, entertaining, and accessible for all Canadians. Call Patricia Gerow at 1-866-952-3444 ext. 220
Or visit CanadasHistory.ca/Community/Donate

CANADA'S
HISTORY

These bone pendants represent three major bird motifs in Beothuk funerary art: forked tails, feet, and feathers.



COURTESY OF TODD KRISTENSEN

Wings and a Prayer

A new theory has emerged about the religion of Newfoundland's extinct indigenous people.

by Todd Kristensen

Crashing waves against a rocky shoreline mask the noise of anxious paddlers as they approach a small island off Newfoundland's northeast coast. The Beothuk hunters have canoed over sixty kilometres of open ocean — through rain, cold, swells, and fog — to reach a tiny enclave of the great auk. By successfully reading ocean currents, monitoring weather patterns, and following the paths of flying and swimming birds, this group of indigenous people arrives at one of the largest seabird colonies in North America: Funk Island. Here, they load their birchbark canoes with enough eggs and bird meat to feed their families for months.

Judging from the many arrowheads and wooden paddles recovered from Funk Island in modern times, this hunting scene must have played out hundreds of times over hundreds of years — from the time the early Beothuk came to Newfoundland over two millennia ago to the time the Europeans arrived. And new research suggests that birds, besides serving as food, were also important within the Beothuk religion.

I and my archaeology colleague Don Holly, Jr., of Eastern Illinois University, came to this conclusion after taking a fresh look at artifacts from Beothuk gravesites. What emerged was a new hypothesis about Beothuk religion: While bird meat and eggs carried families through their time on earth, bird spirit messengers carried souls of the dead to an island afterlife.

To view additional photos that accompany this story, go to **CanadasHistory.ca/Beothuk**

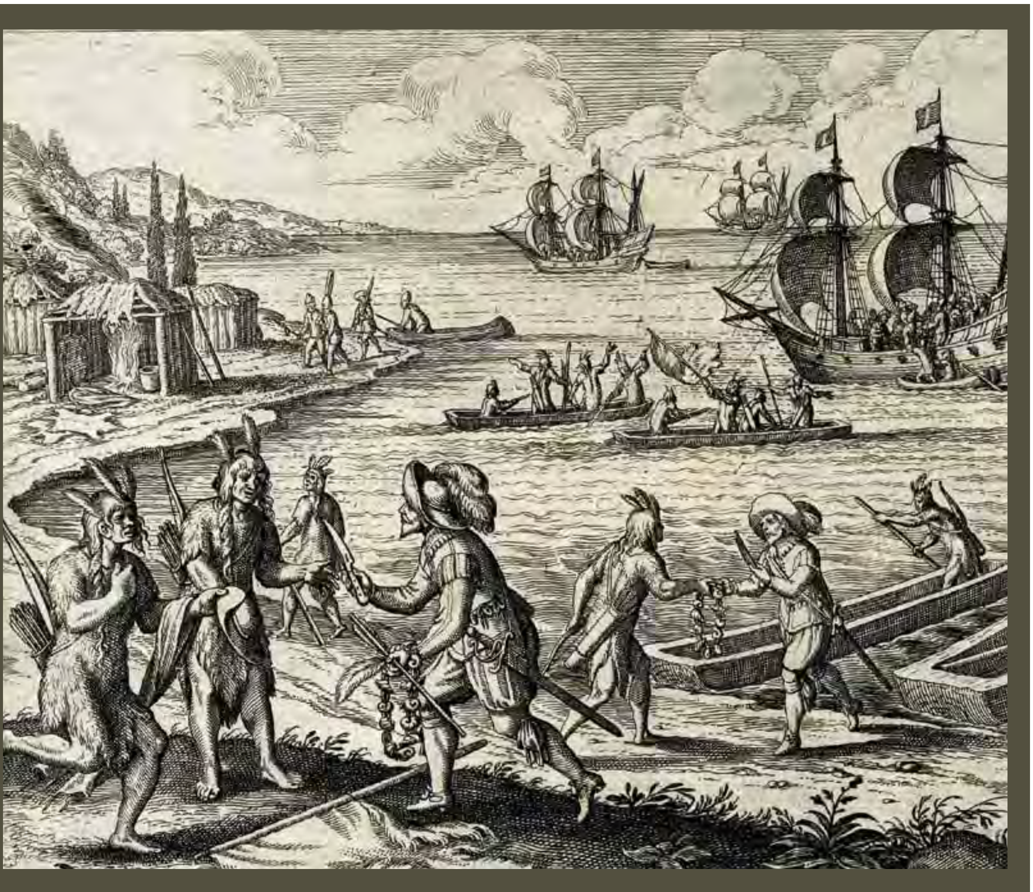
Before explaining how we arrived at this conclusion, it's worth describing the dietary importance of birds to Newfoundland's now extinct indigenous people. After making the perilous sea journey to Funk Island, the Beothuk would return to their mainland camps over the same dangerous ocean waters, their canoes weighed down with as many eggs and birds as they could carry. Once at camp, they boiled bird eggs and meat by dropping hot rocks in birchbark containers. The boiled meat was dried in the sun and cut into thin strips, while the eggs were also dried, then ground to a powder. This lightweight and highly nutritious egg meal was consumed in compressed cakes or added to broths — an ideal food for people on the move.

> Reasons for the Beothuks' demise are hotly debated, but many likely succumbed to European diseases, while others may have met a quicker fate at the hands of a few violent colonists.

No one is exactly sure how much food the Beothuk took from the island each year, but some simple math reveals that their harvest must have been significant. Today, almost half a million seabirds, including gannets and murres, breed on Funk Island, which adds up to nearly forty thousand kilograms of edible egg meal every year. That's equivalent to the meat from eight hundred caribou or four hundred harp seals — two of the Beothuk's other favourite meats.

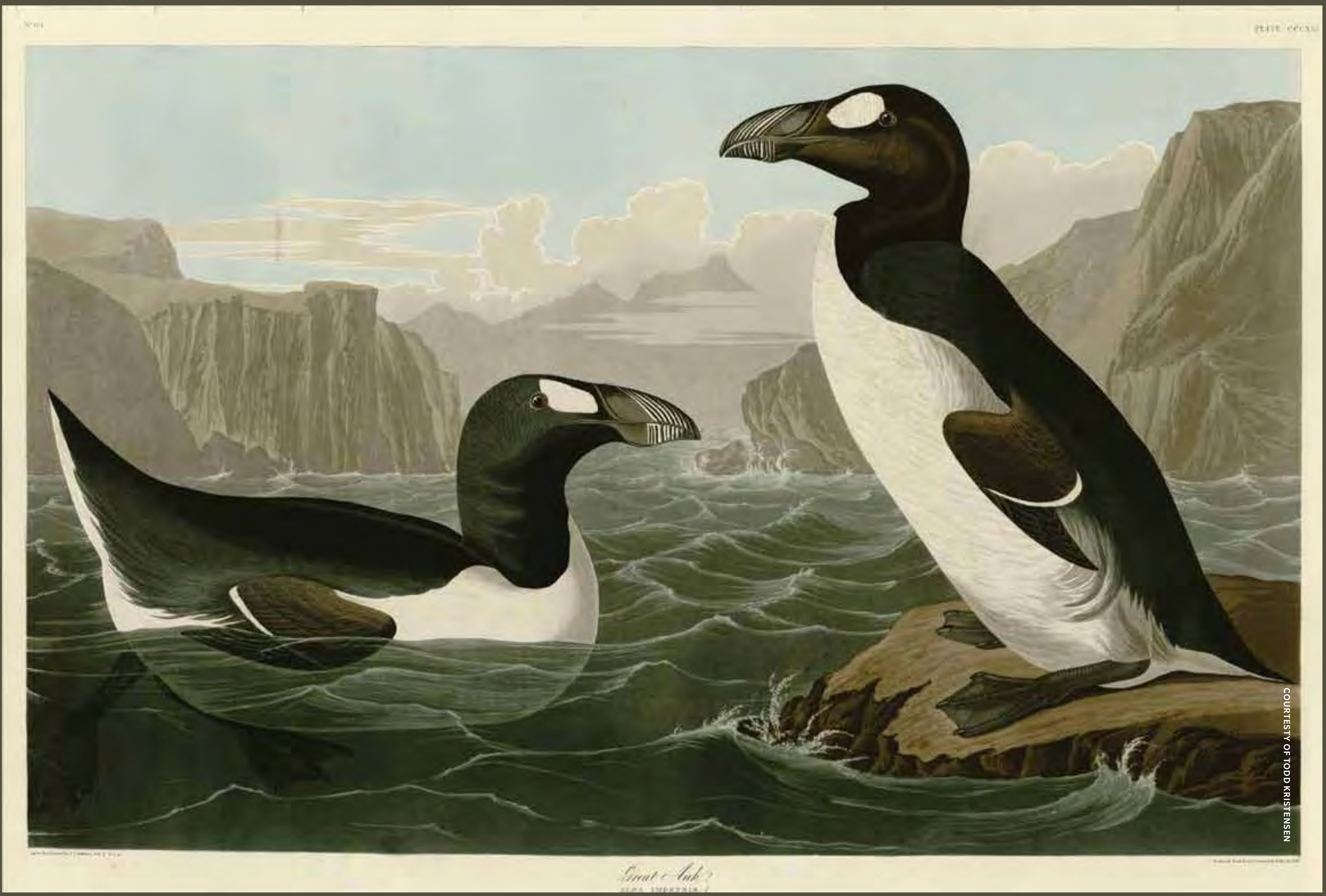
Before the arrival of Europeans, the island would likely have had many more birds, including the penguin-like great auk. The great auk's eggs were twelve centimetres long — about twice the size of a chicken egg — and the bird itself was flightless, making it much easier to capture than an angry caribou or a slippery seal.

Thus, the dangerous journey to Funk and other islands would have been well worth the trouble for the Beothuk. Their light birchbark canoes reigned supreme in frigid Newfoundland waters that in more recent years have laid low many a boat, from small wooden fishing dories to the massive *Titanic*.

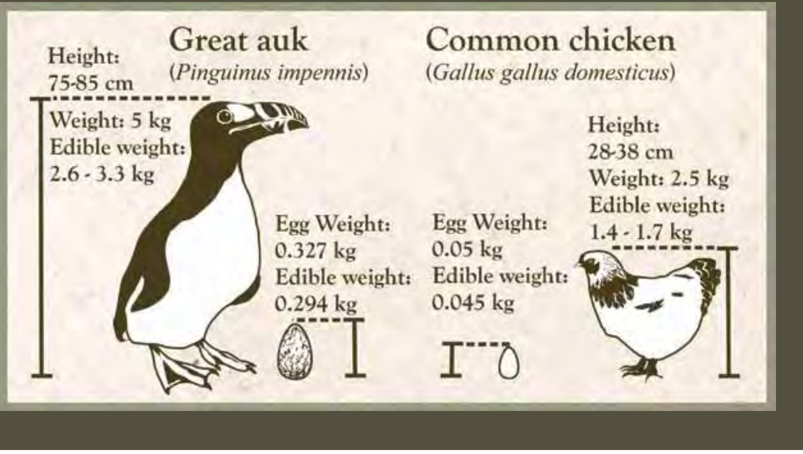


Below: A portrayal of John Guy's peaceful encounter with the Beothuk at Bull Arm, Newfoundland, in 1612. Guy was Newfoundland's first governor. The illustration by Matthaeus Merian was first published in 1628.

MEMORIAL UNIVERSITY OF NEWFOUNDLAND



COURTESY OF TODD KRISTENSEN


Great auk
(*Pinguinus impennis*)
Common chicken
(*Gallus gallus domesticus*)
Height: 75-85 cm
Weight: 5 kg
Edible weight: 2.6 - 3.3 kg
Egg Weight: 0.327 kg
Edible weight: 0.294 kg
Egg Weight: 0.05 kg
Edible weight: 0.045 kg
Height: 28-38 cm
Weight: 2.5 kg
Edible weight: 1.4 - 1.7 kg

COURTESY OF TODD KRISTENSEN

Above: An image of the great auk from J.J. Audubon's *Birds of America*, 1842.

Below: The size of the great auk and egg compared with that of a chicken.

Yet, as happened to the great auk, the arrival of the Europeans sent the Beothuk on a path to extinction as a cultural group.

The European discovery of Funk Island by Jacques Cartier in June 1534 marked the beginning of the great auks' demise in the North Atlantic. Cartier wrote: "And these birds are so fat it is marvellous. In less than half an hour we filled two boats full of them as if they had been stones." French fishermen and English colonists were soon regularly plundering the vulnerable, fat-rich birds.

Richard Whitbourne, an early seventeenth-century English ship captain, wrote of the great auk on Funk Island, "God made the innocency of so poor a creature to become such an admirable instrument for the sustenation of man."

While great auk meat was in great demand, it was likely the growing collectors market for auk feathers that inked the end of this bird on the pages of natural history. By the nineteenth century, great auk sightings were increasingly rare. They were declared locally exterminated in the early 1800s and globally extinct in the 1840s.

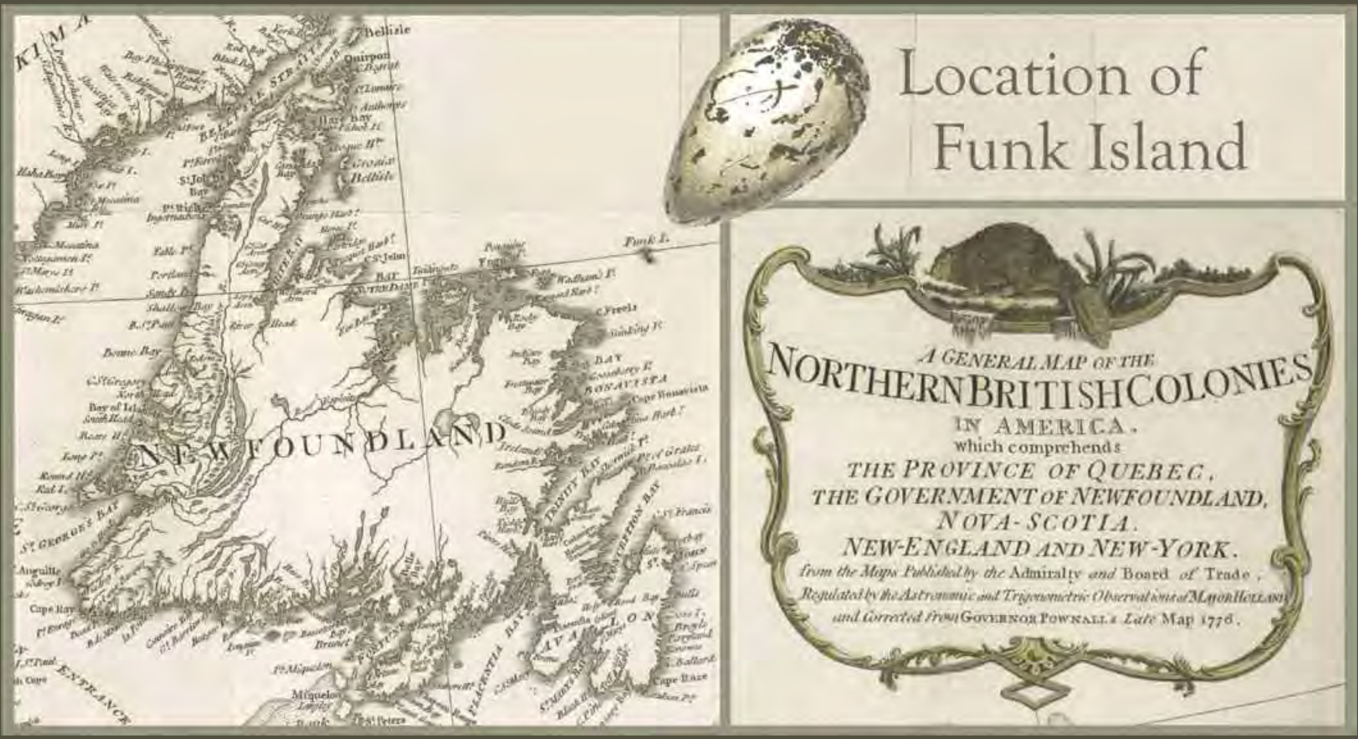
The Beothuk tragically vanished at around the same time. They may have first encountered Europeans when the Norse arrived on Newfoundland's northern tip over a thousand years ago. The site at L'Anse aux Meadows is today a UNESCO World Heritage Site. Icelandic records tell of violent clashes between Norse and New World inhabitants — whom the Vikings called *skraelings* — but teasing fact from fiction in these old sagas has not been easy.

More sustained contact between Europeans and the Beothuk followed the discovery of rich fishing and whaling waters in the sixteenth century. Historians and archaeologists at Memorial University of Newfoundland, such as Peter Pope and the late Ralph Pastore, have concluded that the nature of European economics in the North Atlantic did not favour Beothuk involvement. Europeans fished for cod and hunted for whales in the warm season, returning to their homes when it got cold. Thus they had limited contact with Aboriginal people and had little need to trade with them. This system stood in stark contrast to the western fur trade, where indigenous people were the lifeblood of a burgeoning European industry.

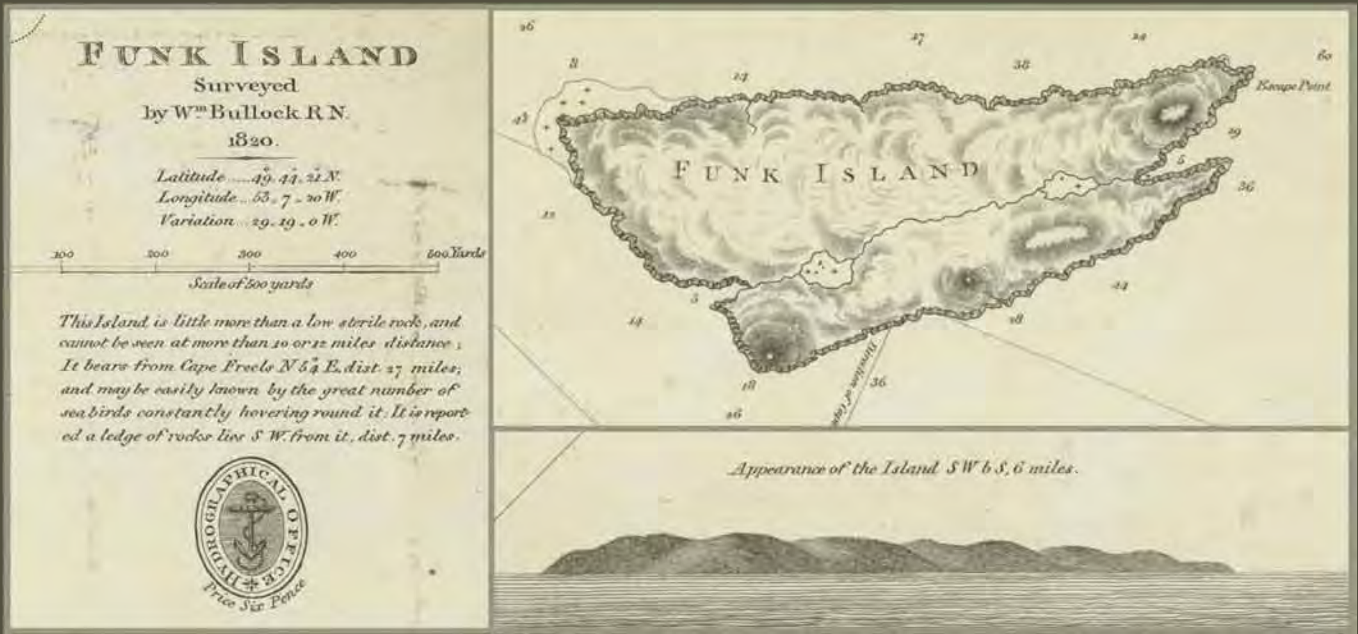
Reasons for the Beothuk's demise are hotly debated, but many likely succumbed to European diseases, while others may have met a quicker fate at the hands of a few violent colonists. As competition for natural resources grew, the Beothuk were apparently driven from prime fishing grounds and were shot at when they went on bird-hunting expeditions. In the face of hungry and well-armed newcomers, the Beothuk probably sought safer food-harvesting areas and so slipped away from the watchful eye and diligent pen of early observers.

A team of historians and geneticists is currently testing a theory that surviving Beothuk may have joined neighbouring indigenous peoples, including the Innu of Labrador and the Mi'kmaq of southern Newfoundland and Nova Scotia. DNA analysis may one day help solve the mystery of the Beothuk's disappearance.

Top: Part of a 1776 map, with a great auk egg marking Funk Island. The 1820 map below notes that Funk Island can easily be known by the great number of seabirds hovering around it.


Location of Funk Island
NEWFOUNDLAND
Funk I.
A GENERAL MAP OF THE
NORTHERN BRITISH COLONIES
IN AMERICA.
which comprehends
THE PROVINCE OF QUEBEC,
THE GOVERNMENT OF NEWFOUNDLAND,
NOVA-SCOTIA,
NEW-ENGLAND AND NEW-YORK.
from the Maps Published by the Admiralty and Board of Trade,
Regulated by the Astronomic and Trigonometric Observations of Major Holland
and Corrected from Governor Pownall's Late Map 1776.

COURTESY OF TODD KRISTENSEN


FUNK ISLAND
Surveyed
by Wm. Bullock R.N.
1820.
Latitude ... 49. 44. 21 N.
Longitude ... 53. 7. 20 W.
Variation ... 29. 19. 0 W.
Scale of 500 yards
This Island is little more than a low sterile rock, and cannot be seen at more than 10 or 12 miles distance; It bears from Cape Freels N 54 E. dist. 27 miles; and may be easily known by the great number of sea birds constantly hovering round it. It is reported a ledge of rocks lies S.W. from it, dist. 7 miles.
HYDROGRAPHICAL OFFICE
Price Six Pence
FUNK ISLAND
Escape Point
Appearance of the Island S W b S, 6 miles.

COURTESY OF TODD KRISTENSEN

What is currently known is that the last recorded Beothuk, Shanawdithit, died in 1829. And so an entire tradition was lost; never again would a chance arise to record a Beothuk song, an oral tradition, a joke, recipe, or belief. The task of reconstructing Beothuk life has since fallen on historians and archaeologists, and perhaps no realm of culture is as elusive to reconstruct as religion. The world's leading authority on Beothuk history, Ingeborg Marshall, stated that too little is known to recreate their belief system.

However, our recent archaeological journey into the minds of the ancient Beothuk began with the premise that what occupies our stomachs tends to occupy our thoughts as well. Don Holly and I delved into the archaeological record of Beothuk diet and were intrigued by the popularity of birds on the menu. We wondered where else birds might pop up. The answer was found in Beothuk mortuary customs.

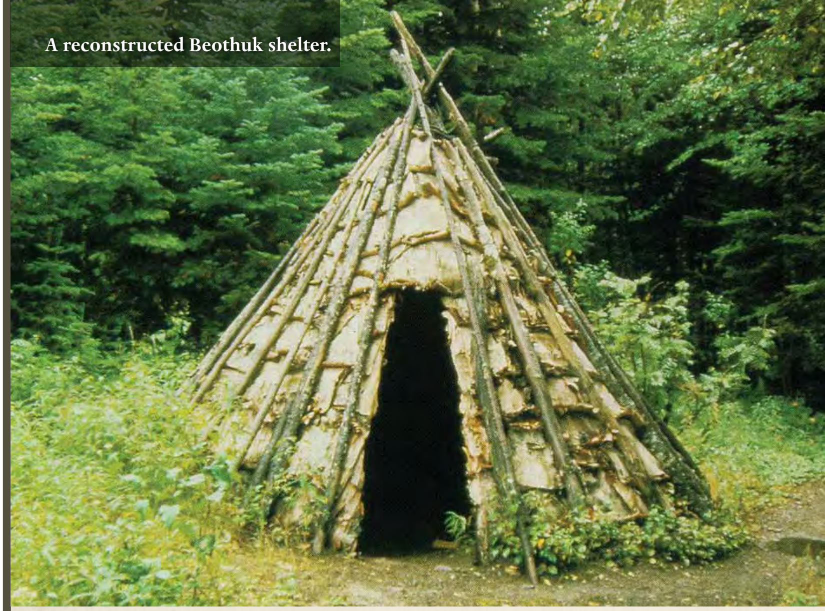
> We believe that birds were perceived as guides responsible for the transportation of the souls of the dead to the afterlife, which required a journey through air and water.

We analyzed museum collections of bone pendants the Beothuk offered as gifts to the dead at burial sites and found a unique variety of bird motifs engraved on the grave goods. The Beothuk pendants are typically thin plates of caribou bone incised with intricate designs, coated in red ochre, and placed in the graves of deceased kin. The bird motifs we flushed out include feathers, webbed bird feet, and the outstretched body of an Arctic tern. Actual seabird feet and tern skulls were recorded as grave offerings.

What struck us at first was not the bird subject matter but rather what the Beothuk were not depicting. Why not carve pendants that portray bears, caribou, wolves, seals, whales, or other powerful Newfoundland animals? And, in regards to bird biology, why are there no representations of bird beaks, eyes, or the talons of raptors?

Looking for possible answers, I thought back to my childhood, when I avidly watched birds at a backyard pond. While a waddling duck might not appear to be the most graceful animal on land, when on water it demonstrates impressive power and slips effortlessly from the surface to the depths below. Ducks are also strong fliers and travel enormous distances during migration. In other words, they are creatures that travel between the worlds of land, water, and air.

The bone pendants found across Newfoundland seem to reflect avian transportation: Webbed feet denote movement through water, wing feathers represent movement



A reconstructed Beothuk shelter.

COURTESY OF J.A. TUCK, ATLANTIC ARCHAEOLOGY LTD.

The lost people of Newfoundland

The island of Newfoundland was home to the indigenous Beothuk, an Algonquian-speaking people, for more than 1,500 years. Prior to contact with Europeans, the Beothuk lived primarily along the coast, migrating along island archipelagos located in protected bays and inlets, where they hunted whales, seals, birds, and other animals. They also made seasonal forays into the interior for caribou and beaver.

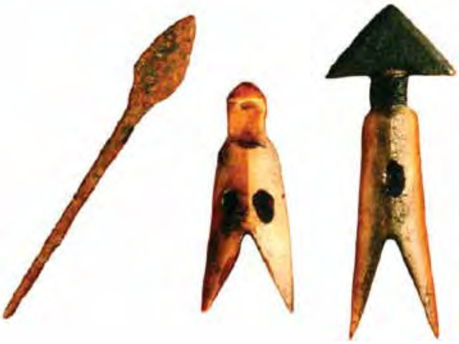
In the sixteenth century, fishermen from western Europe started fishing off Newfoundland in spring and summer, returning home in the autumn. The Beothuk did not trade with the Europeans but they did benefit from metal objects — such as nails, hooks, and scrap iron — that were left behind at European fishing camps. From these, they fashioned their own hide scrapers, arrowheads, lance points, and harpoon blades, thus increasing the efficiency of their hunting tools.

Archaeologists believe the Beothuk may have numbered only a thousand people at the time of contact. The term "red Indian" likely came from the Beothuk's practice of smearing their bodies, clothes, and other items with red ochre earth. Their relations with the Europeans ranged between hostile and friendly.

By the late seventeenth century, Europeans were settling in Newfoundland year-round. As the newcomers encroached on their traditional territory, the Beothuk began to abandon the coast, and those that remained in Newfoundland retreated to the interior. Eventually the Beothuk adopted a more specialized caribou-hunting lifestyle, but this proved unsustainable.

By the beginning of the nineteenth century, the Newfoundland Beothuk were reduced to a small refugee population living along the Exploits River system. Several Newfoundland governors tried to establish friendly contact with the Beothuk but were unsuccessful. Plagued by hunger, disease, and continued harassment by European settlers, the indigenous people steadily dwindled in number until the last recorded Beothuk died in 1829. However, oral histories suggest that a few Beothuk formed unions with European colonists, Innu, and Mi'kmaq — making it possible that their descendants carry Beothuk DNA.

through air, and the tern-shaped pendants depict a bird as it would look flying directly overhead. The Beothuk appear to have been captivated by the ways birds moved from world to world.



COURTESY FAMILY OF DR. RALPH PASTORE, MUN

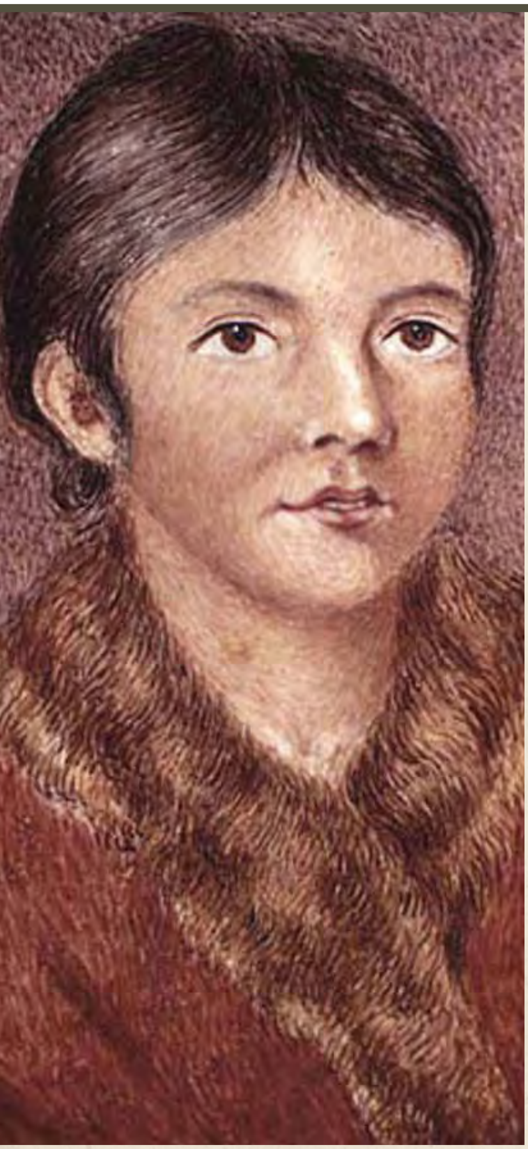
Above: Beothuk tools, including a probable arrow point, a bone harpoon point, and a bone harpoon point with an iron blade.

Below: *Demasduit (Mary March)*, painted by Lady Henrietta Hamilton in 1819.

But why was bird movement important in burial sites? Or, in other words, what moves in a grave? The answer is dead simple: souls. We believe that birds were perceived as guides responsible for the transportation of the souls of the dead to the afterlife, which required a journey through air and water. Historic records lend support to the archaeological theory: Shanawdithit expressed concern to her European hosts about being buried with the proper things she would need on her trip to the "happy island" of the afterlife. The vast majority of Beothuk graves are located on tiny islands and archipelagos, ideal launching pads for aerial and aquatic journeys to spiritual islands on the other side.

Additional grave goods recorded by early observers include packets of food and miniature birchbark canoes that hint at an aquatic journey to the Beothuk spiritual world. We hope future discoveries in Newfoundland of bone carvings from non-burial sites will reveal more about their manufacture, domestic use, and ceremonial function.

The idea of a bird-based trip to other realms may not be surprising to Canadians who regularly decorate Christmas trees, the top of which is often reserved for a feathered messenger. Christianity relies on bird motifs (large white wings) as a means of explaining how angels move from heaven to earth and back again. This illuminates one of the gifts of archaeological research: It can unravel the unique peculiarities of an ancient people while revealing the common threads that bind us all together.



LIBRARY AND ARCHIVES CANADA

The last of the Beothuk

Much of what is known about Beothuk culture and language comes from two women who were taken in by settlers during the early part of the nineteenth century.

The first was Demasduit, who was captured in March 1819 by a group of settlers who attacked her village. She lost her husband and newborn baby in the struggle. The settlers named their captive Mary March and sent her to Twillingate, a village on an island in northeastern Newfoundland, and then to St. John's, where she met Governor Charles Hamilton.

The governor's wife, Lady Henrietta Hamilton, painted a portrait of Demasduit, which today is held in the Portrait Gallery of Canada.

Described as gentle, intelligent, and tractable, Demasduit became a well-known figure around the capital. Meanwhile, a grand jury absolved the settlers of the killing of her husband.

The governor ordered that she be returned to her people, but several attempts to do so were unsuccessful. She was eventually taken back to Twillingate and into the care of Anglican missionary John Leigh, who compiled a vocabulary of the Beothuk language from information derived from her. Demasduit died of tuberculosis on January 8, 1820.

The second woman — and the last living Beothuk — was Shanawdithit, niece of Demasduit's husband. She, along with her sister and mother, were found in the spring of 1823. Weak and starving, they were sent to St. John's, where they recovered. An attempt to send them back to their people at Red Indian Lake in the interior of Newfoundland was unsuccessful. The women returned to the coast on foot. Shanawdithit's desperately ill sister and mother died within a few days of each other, while Shanawdithit — who was called Nancy April by her hosts — was taken into the household of John Peyton at Exploits, Newfoundland, on the northeast coast.

She remained there for five years and then was taken to St. John's, where she resided with William Cormack. Cormack, an explorer, merchant, and philanthropist, formed the Beothuk Institution, which was intended to form friendly relations with the Beothuk and support their culture. He wrote down much of what she told him about Beothuk language and customs. He also preserved sketches she made of items of everyday Beothuk life, such as wigwams, weapons, food, and clothing.

She was described by William Carson, who tended to her when she was ill, as "tall, and majestic, mild and tractable, but characteristically proud and cautious." Shanawdithit's health steadily declined, and she died of pulmonary consumption on June 6, 1829.

The recess bell —
Starts the escape.
Time to laugh, run, play.
The recess bell. Ends the freedom.
Back to reading and writing.
And imagining.
Students need schools.
Schools need students.
A pipeline can help.

The Northern Gateway Pipeline will provide $2.6 billion in tax revenue that can help to fund schools across the country.

Find out more at gatewayfacts.ca

NORTHERN
GATEWAY PIPELINES

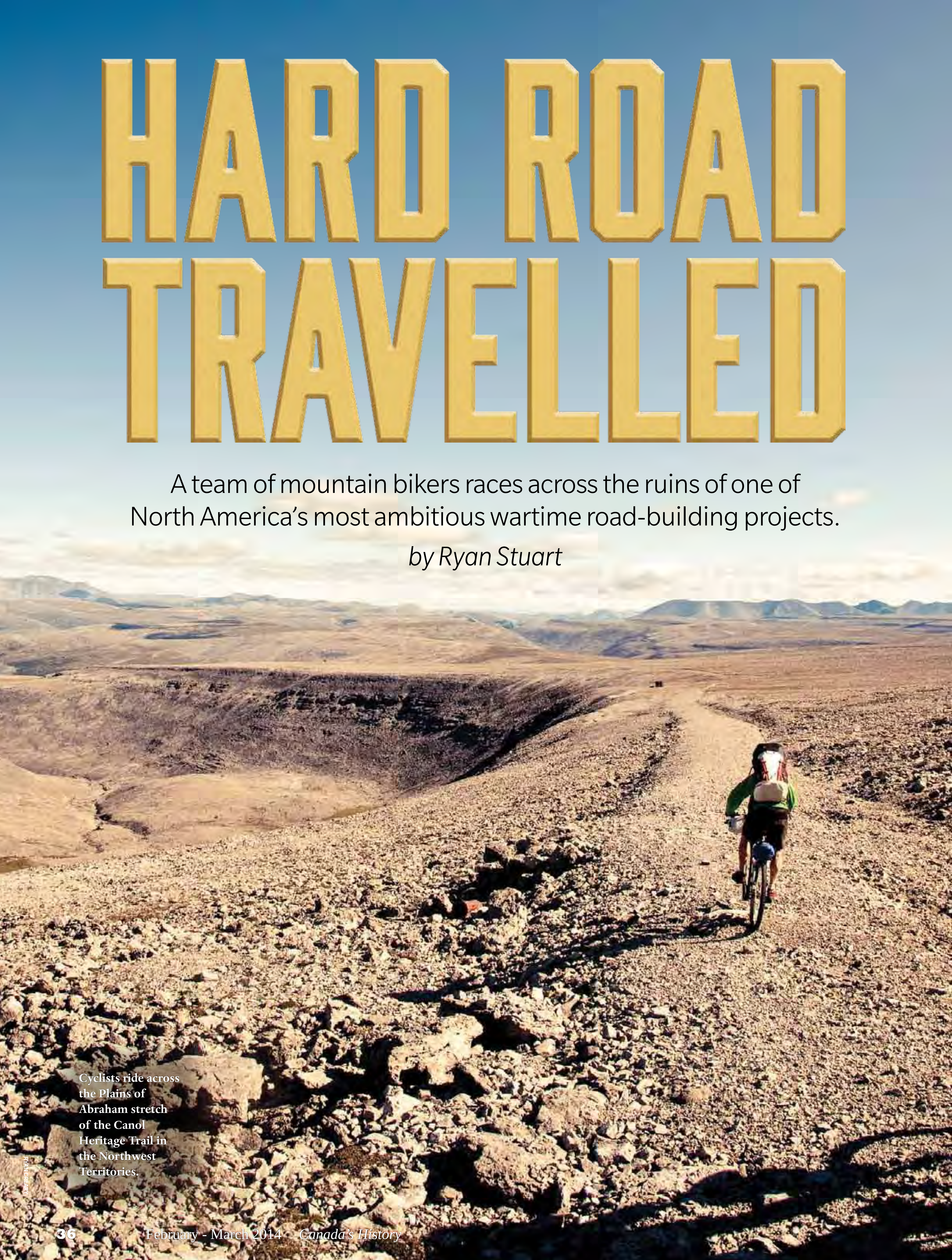
Working in partnership with B.C. and Alberta First Nations and Métis Communities, and leading energy companies in Canada.

© 2013 Northern Gateway Pipelines Inc.

HARD ROAD TRAVELLED

A team of mountain bikers races across the ruins of one of North America's most ambitious wartime road-building projects.

by *Ryan Stuart*



Cyclists ride across the Plains of Abraham stretch of the Canol Heritage Trail in the Northwest Territories.

RYAN CREARY

Many Canadians are aware of the massive effort it took to build the Alaska Highway during the Second World War. The original 2,700-kilometre road over rugged terrain from British Columbia to Alaska took just eight and a half months to build. Today the well-travelled highway is completely paved, with historic signposts along the way to remind motorists of this epic engineering feat.

In contrast, few people have travelled the other Alaska highway. The Canol Road was part of an elaborate scheme to move oil from Norman Wells, Northwest Territories, to a refinery in Whitehorse, Yukon, and then to Alaska through a series of pipelines. But the 350-kilometre road across mountainous terrain was abandoned before the war had even ended. The highway's crumbling infrastructure today attracts only the most extreme of outdoor adventurers. Travellers have to be willing to brave washed-out bridges, raging rivers, boulder-covered trails, clouds of bloodthirsty insects — and hungry grizzly bears.

"Bear in the hood!" Paul Christensen yells. By the time I look up from the trail, my other trip buddies — Anthony DeLorenzo and Ryan Creary — have their bear spray in hand. Tension pulls the four of us tighter. I almost step in the still-steaming pile of partially digested berries that tips us that company is near. DeLorenzo, at the front of our four-man pack, starts chanting, "Ehhh-oooh, ehhh-oooh," like a mantra for "We're just passing through. Please don't eat us." I suddenly know how caribou and ground squirrels feel.

I shouldn't have been surprised. We'd been seeing signs of bear — scat, tracks, and fresh digs — almost every thirty metres since we'd started on the Canol Heritage Trail, a historic but largely forgotten route through the Mackenzie Mountains. A high concentration of bears was one of the many reasons we'd been told we'd never make it to the end.

Yet, I knew that no matter how far we got it was going to be an amazing adventure in a wild and remote part of the country with a little-known but fascinating history.

The Canol Heritage Trail was originally a road built by the U.S. Army Corps of Engineers during World War II. The impetus for building it came out of the need to supply oil to Alaska. With West Coast shipping lanes under threat from the Japanese and Alaska completely dependent on oil shipped by water, the American army needed to find a way to transport fuel overland.

Alaska was strategically important. As U.S. General Billy Mitchell had famously stated to the U.S. Congress in 1935, "whoever holds Alaska will hold the world." The outbreak of the Second World War prompted a large U.S. military buildup in Alaska, with airfields, naval stations, and army bases built to support the war effort in the North Pacific. The Alaska Highway was carved out of the wilderness with lightning speed to ship supplies to Alaska from the south. But the military also needed a fast, efficient method for moving fuel — an overland pipeline.

It was Canadian Arctic explorer Vilhjalmur Stefansson who first convinced the U.S. War Department to create an oil route from the Northwest Territories to Alaska. Stefansson,

UNIVERSITY OF ALASKA, FAIRBANKS

Canol project workers take a break, probably during construction in 1943–44.

a strong promoter of northern development, downplayed the difficulties of putting a road and pipeline over hundreds of kilometres of heaving permafrost. Based on Stefansson's advice, a small group of army staff, including high-ranking Lieutenant General Brehon B. Somervell, arranged a meeting with Standard Oil to discuss the proposal.

The next day — April 30, 1942 — Somervell instructed the head of the Army Corps of Engineers to begin planning a 925-kilometre pipeline through an unmapped wilderness of mountains and swamps from Norman Wells to a to-be-built refinery in Whitehorse. From there additional pipes would carry refined petroleum products to Skagway and Fairbanks in Alaska. The project was dubbed the Canol, an acronym for either "Canadian oil" or "Canadian American Norman oil line." The U.S. Army Corps of Engineers would build the road, a consortium of American contractors, known as Bechtel-Price-Callahan, would lay the pipe, and Imperial Oil, a subsidiary of Standard Oil, would provide the crude from expanded Norman Wells oil fields.

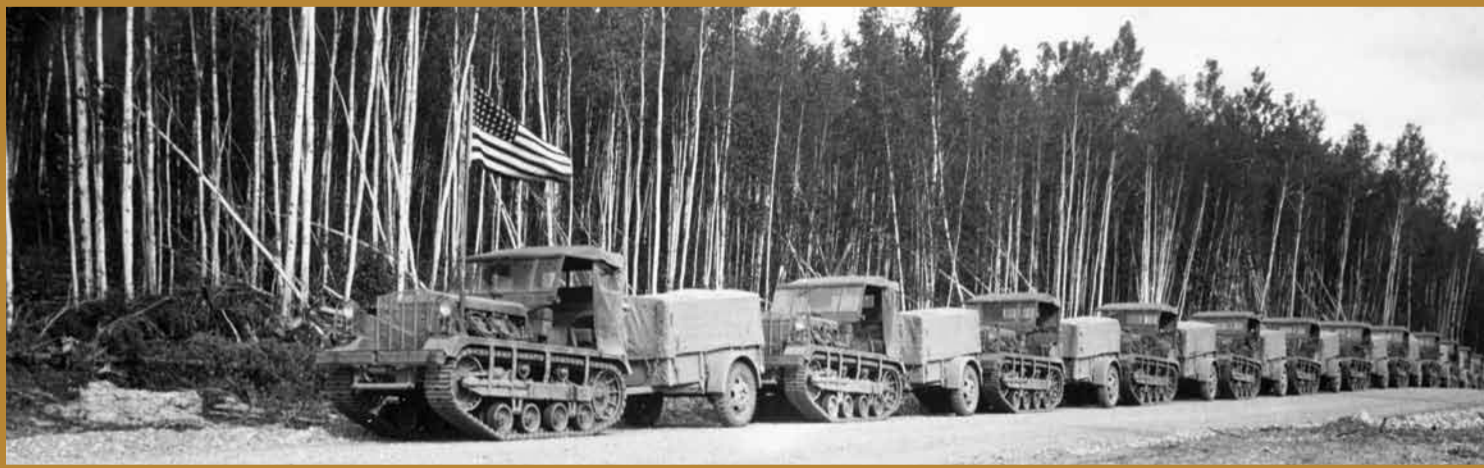
Amazingly, the plan was decided on in a day, without Canadian government approval.

People in and out of the army argued that there were cheaper and easier options. "In my opinion the idea of the pipeline ... is completely cockeyed," Thomas Riggs, a former territorial governor of Alaska, wrote to Somervell. Even Imperial Oil thought there were too many unknowns. In a letter to the War Department, dated May 2, 1942, an Imperial Oil representative said: "The feasibility of constructing a pipeline from Norman Wells to Whitehorse over unknown country, a considerable part of which is known to be mountainous, and a great deal of which is reported to be muskeg, is a matter which we have not attempted to investigate, either with regard to such feasibility or the expedition with [which] it might be accomplished, or its year-round operation."

Our plan to ride the Canol on mountain bikes had its naysayers, too. On paper, it seemed doable to us. It normally takes hikers twenty-two days to tromp what is called Canada's hardest backpacking route, but we figured with wheels we could roll through in less than ten. Christensen and DeLorenzo, avid mountain bikers from Whitehorse who are always looking for an original adventure, had come up with the plan, and Creary and I, a photographer-writer team always keen on a good story, had jumped on board. When we mentioned to people who had hiked the Canol Heritage Trail that we planned to bike it in ten days or less, we were told to forget it. Our bikes wouldn't make it. We'd run out of food. We'd never get across the three major river crossings. Being fit, determined, experienced, and really stubborn, we ignored them all.

Back in 1942, General Somervell was really stubborn, too. The Canadian government was informally asked for permis-

To view more photos of the Canol Road, past and present, go to **CanadasHistory.ca/CanolRoad**



UNIVERSITY OF ALASKA, FAIRBANKS

A convoy of vehicles with tank treads, known as a "cat train," on the Canol Road, probably during construction in 1943–44.

sion to develop the Canol project on May 1, a day after the U.S. Army Corps of Engineers had been given orders to go ahead. Canada's response was to suggest that the Americans take a harder look at the project. Prime Minister William Lyon Mackenzie King said, "We ought to get America out of further development there and keep control in our own hands."

But Somervell was committed and determined. With pressure mounting and the Americans footing the entire cost, the Canadian government approved the Canol project after plans to construct it were well underway. By late May, an advance party of engineers was in Edmonton. Somervell thought the Canol Road could be built in five months, with the whole project wrapped up within in a year. His estimates turned out to be overly optimistic. Road construction did not begin until January 1943. While working in the cold delayed things, it was melting permafrost that bogged things down. Heavy machinery sank into the swampy ground; newly laid road disappeared into the muskeg.

As construction dragged on, Somervell came under fire from a congressional committee looking into wartime spending. By the time oil had started to flow along the Canol in April 1944, the original cost estimate of $25 million had ballooned, officially, to $134 million. Even that number was believed too low; critics pegged the true cost at closer to $300 million. Considering that Canol was only in operation for one year, the million or so barrels transported along it contained what was probably among the most expensive oil ever.

I think about this as we gas up for the thirteen-hour drive from Whitehorse to the start of the trail, just shy of the Northwest Territories border. Under a cloudless sky and with a stellar forecast, we drive north and then east through rolling boreal country. Five hours later, at the town of Ross River, we see our first Canol artifact: a still-standing bridge that once carried oil over the river. It is another eight hours before we arrive at the airstrip near Macmillan Pass, where we'll leave the truck and start our ride.

The next morning, a cold rain and low clouds obscure the granite peaks around Macmillan Pass. To the east, between us and our destination, are abundant grizzly bears, three major river crossings, ten big climbs, and plenty of washed-out sections. As we mount our overloaded bikes, we know we are in for a tough slog. In anticipation of carrying and pushing a lot, we have pruned our loads as much as possible. We carry nine days of food and minimal clothing on our light and durable single-speed mountain bikes. Still, it feels like I have sand in my tires as I turn onto the trail and pedal into the Northwest Territories. From here on there are no bridges. The raised gravel road disappears at each stream crossing. We're soon soaked to our knees. As the kilometres fall away, we leave the craggy summits near the border and enter rolling hills, reminiscent of Scotland, except for the metre-high willow shrubs, the occasional caribou prancing away, and the constant signs of bear. Then we come upon our second Canol Road artifact — a vehicle graveyard.

After the Canol was abandoned in March of 1945, much of the equipment used to build and maintain it was left on the side of the road. The U.S. Army had determined that it was not economically feasible to transport the equipment south. In 1947, a company purchased the salvage rights for $700,000. The salvager cherry-picked, only removing what was easy and profitable, leaving behind neat rows of trucks, graders, and other equipment to rust in peace, along with hundreds of kilometres of metal pipe.

We crank out seventy kilometres the first day and another seventy the next, including a stop at the last piece of civilization we'll see: Stan Simpson's Ram's Head Outfitters, a hunting camp. Simpson's dogs go nuts as we pull in. "I've taught them to not bark at the caribou, but they've never seen anything like you before," his wife, Debbie, says before inviting us in for cookies.

After some pleasantries, Stan registers his assessment of our plan: "I think you'll run out of food." And he does nothing to ease our bear concerns either. "Every few years we get a black bear up here," he says matter-of-factly. "But they don't last long. The grizzlies eat them." He goes on to say that our first two major hurdles are coming up soon: crossing the Twitya River and the washed-out Trout Creek section of road.

With that in mind, we force down the rest of the cookies and hit the trail, singing to the bears louder than ever. Before we reach the Twitya, I ride right into another hazard of the trail — telephone line.

The line is a remnant of the wartime communication project to connect Norman Wells with the telephone system along the Alaska Highway. The telephone line was strung on poles and, like everything else, was left behind when the Canol was abandoned. Lone poles stand here and there, but mostly the line is hidden in the bush, a deadly trap for caribou and

RYAN CREARY

Above: Anthony Delorenzo launches a raft on the Godlin River.

Below right: Delorenzo rides past an abandoned Canol truck.

Below left: A truck mired in mud and muskeg during the building of the Canol Road.

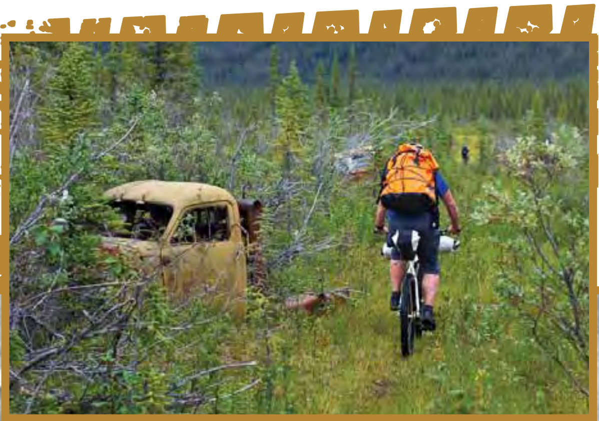
moose who sometimes get tangled in it and starve. Luckily for me, I was going slow when I ran into a section across the trail. It took only a moment to free myself, but had it happened at high speed it could have been a very different story.

At the Twitya River, any sign of a bridge had vanished — washed away in spring floods a long time ago. One downside of building a road on swampy ground is that, without constant maintenance, the road will quickly become impassible. It didn't take long for this to happen. In November 1945, an RCMP patrol found the bridge over the Carcajou River, forty-five kilometres from Norman Wells, was already unsafe.

Hikers sometimes have to wait days for the Twitya to drop to wading depth or wander for miles looking for a safe place to cross. We didn't have time for either, so we brought pack rafts. Deflated, they pack down to the size of a two-man tent and weigh about six pounds. Ten minutes of blowing inflates them into a one-man raft suitable to run whitewater rivers. Crossing the river takes just a couple of minutes.

Trout Creek proves more of a chore. Here almost ten kilometres of road has been replaced by a boulder garden, a legacy of nature's resilience. It's one of the toughest sections of the trail. At the time the road was planned in 1942, only Aboriginal people and a few prospectors had ever crossed the Mackenzie Mountains. The army wanted the most direct route and hired Guy Blanchet, a retired Dominion land surveyor, to find it. He flew between the Yukon and Mackenzie rivers in a plane, easily picking out most of the route, except the portion through the Continental Divide. The only route he could find through the rugged peaks and valleys was rejected because it deviated too far from the direct line, so Blanchet turned to the local Dene. They suggested the "Indian Road," a route that linked useful sites, like hunting grounds and quarries, but was not necessarily the fastest or easiest path.

In September 1942, Blanchet and Native guides set out to survey the route in temperatures as cold as minus fifty degrees Celsius and often short of food. I feel their pain as we stumble up the Trout Valley, carrying and pushing our bikes for three hours before we find more road. Then we climb higher beneath vertical cliffs and green meadows dotted white with grazing Dall sheep, the cloud line dropping as we gain elevation. The wind whips up, and a cold rain starts to fall. We keep expecting to reach the top, at Devil's Pass, but the road keeps rolling on, like a gravel treadmill. Everyone



RYAN CREARY

CANOL
1935
CONVOY

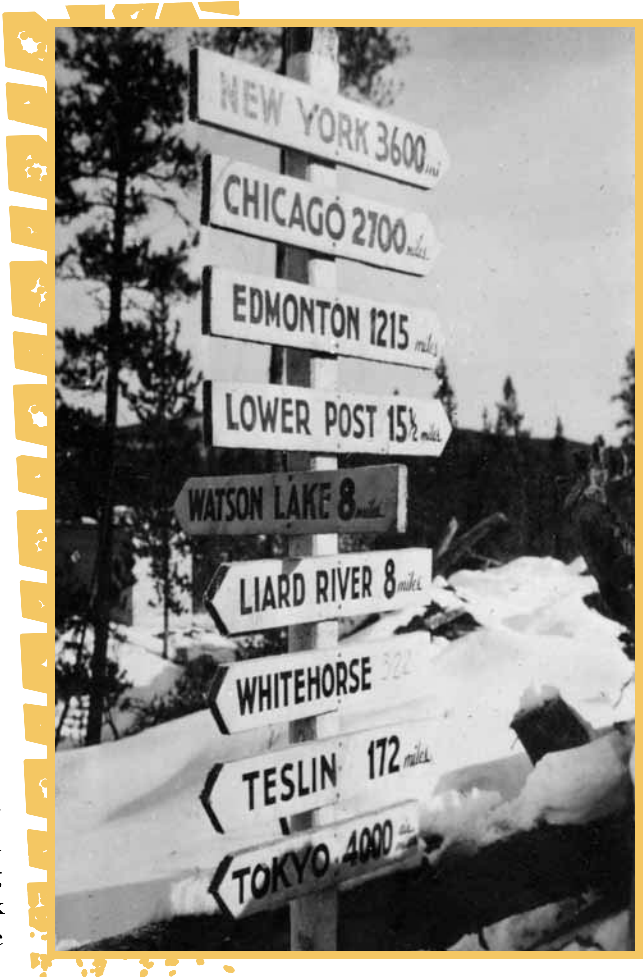
UNIVERSITY OF ALASKA, FAIRBANKS

is tired, cold, and getting grumpy.

Creary, the smallest member of our group, has the metabolism of a squirrel. He needs to stop regularly to eat and, as the photographer, take pictures. Christensen and DeLorenzo, both at least six and a half feet tall, take one stride for every two of Creary's, rarely need to stop, and never want to wait. Tensions grow. I'm stuck in the middle hearing complaints and frustrations from both sides. The simmering conflict almost boils over on the descent from the pass as the rain pours down. In an uncomfortable silence, we pedal to our night's refuge, a hut once used as a bunkhouse for Canol Road crews, sitting at the halfway point of the trail.

No doubt the road crews had their tensions, too, as they toiled together under extreme conditions. Surveyor Alex Van Bibber of Champagne, Yukon, recalled in a CBC interview several years ago that there was a lot of pressure to work quickly: "Things were going so fast that right behind the survey party was a regiment of three hundred with equipment building the finished road, crowding the survey party … nobody was wasting any time."

More than fifty-two thousand civilian workers were hired. Many came from down south; some had never seen snow. Under the heading "This is No Picnic," a recruiting poster warned potential civilian employees of the hardships: "Temperatures will range from ninety above zero to seventy below zero. Men will have to fight swamps, rivers, ice, and cold. Mosquitoes, flies, and gnats will not only be annoying but will cause bodily harm. If you are not prepared to work under these and similar conditions, do not apply." Despite being forewarned, men left the job in large numbers.



UNIVERSITY OF ALASKA, FAIRBANKS

A signpost on the Alaska Highway, date uknown. Unlike the Canol Road, the Alaska Highway remained open after the Second World War and is a well-travelled highway today.

As we settle into the bunkhouse once used by the road crews, we count ourselves lucky. Hikers and hunters call it the Canol Hilton. The place lives up to its nickname despite the gopher poo covering the floors, the asbestos insulation leaking out of the walls, and the generally grungy feel. Thanks to others, who scavenged parts from several nearby shelters to keep this one watertight, we can dry off without being pinned in our tiny tent. Previous parties have written on the walls; one scrawl, dated 1982, talks about efforts to protect the trail. Thirty years later, there is still a lot of talk but little action.

The roadbed and artifacts belong to the federal government. The Northwest Territories wants to take it over and turn it into a territorial park, but first it wants the feds to clean up the contaminated sites. Aboriginal Affairs and Northern Development Canada identified at least twenty-seven sites for cleanup, which has yet to happen. The sites include rust-red piles of oil cans, asbestos-filled buildings, contaminated soil, and sections of pipe.

When the Canol pipeline was constructed, environmental protection was not a consideration. Pipe was simply laid on the ground, leaving it vulnerable to frost heaving, flooding, and other hazards. Breaks in the line were common. Thousands of barrels of oil soaked into the fragile environment.

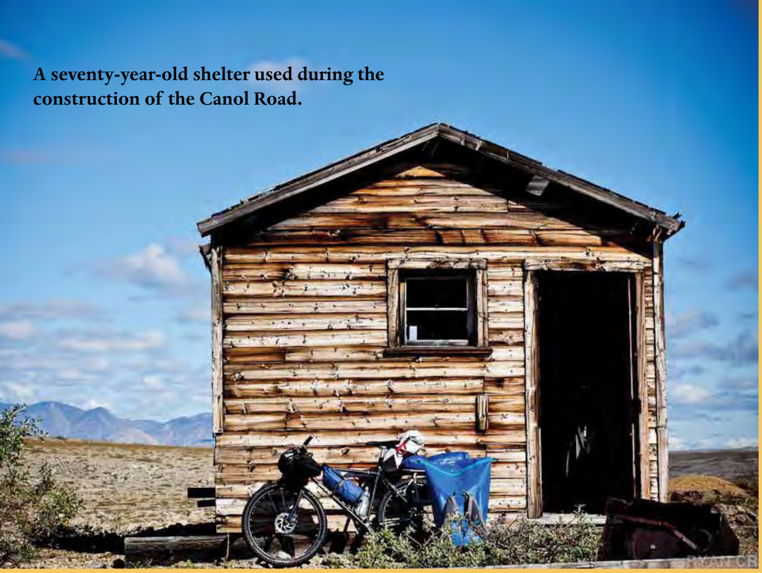
It's still raining the next morning, and our morale and body temperatures remain low. I take a walk around the camp and try to imagine what it was like for the Canol workers. As cold rain pelts my face, I can only wonder about the conditions in winter. The steep rock walls that surround the camp create a chilly wind tunnel and block the warming rays of the sun. It would have been terrible at minus sixty Celsius.

When I get back to the bunkhouse, Christensen is on the satellite phone with Stan Simpson at Ram's Head. Simpson delivers good news: The weather will clear in the afternoon, and, when he hears where we are, he says, "You've got her made!"

The news lifts our spirits. Yesterday's tensions disappear as the sun's rays poke through the clouds. We push on to Andy Creek, rolling mostly downhill through alpine meadows for thirty kilometres, often under the curious gaze of dozens of caribou. We are flying. Then we spot the grizzlies. In the distance, two good-sized bears walk out of the trees. We all yell now, but the bears don't notice, continuing along casually on a collision course with us. We continue like this for five minutes, our paths slowly coming closer. Finally the bears veer away from the road, and soon they are behind us. But having our backs to them is almost worse. I keep turning around to make sure we aren't being followed. Even at camp on a terrace above Andy Creek that night, I catch myself scanning the hillside for anything brown.

The next morning finds us pushing our bikes up the seven-hundred-metre climb to the top of the Plains of Abraham, a vast, flat limestone plateau that must have reminded the surveyor, Blanchet, of the battlefield outside Quebec City. Here the road is immaculate; a quick pass with a grader and you could drive a Honda Civic on the switchbacks. But we push our single-speed bikes up the incline. Finally we top out on the plains, flat as a table, light grey rock devoid of vegetation but

A seventy-year-old shelter used during the construction of the Canol Road.



RYAN CREARY

A Canadian-made postcard depicts an American Army Corps of Engineers soldier working on the Alaska Highway.

UNIVERSITY OF ALASKA FAIRBANKS

The workers who were present when oil started moving through the Canol pipeline must have felt jubilant.

full of fossils. A panorama of peaks spreads to the horizon.

On the descent, kilometres disappear in our dust, at least for a while; then we're back in the pain cave, tripping and cursing down a creek bed of boulders. The Little Keele River valley is no kinder to us than it was to the original road builders. The road splits in different directions. We attempt the low route but quickly get bogged down in muskeg. I can only imagine the frustration builders must have felt as a just-finished road turned to a mud pit, creeks spilled their banks turning the route into a canyon, hillsides slumped, and frost heaves split the oil pipe.

Before I'd left for the Canol I imagined plenty of monotonous riding under a canopy of willow trees — surely, forested river valleys were the easiest route through the mountains. Instead we spend almost the entire trip climbing or descending in the open with expansive views of mountains and meadows. The scenery changes constantly as the makeup of the mountains shifts: granite spires, brown limestone covered in willow, steeply tilted slate, vertical blocks of sandstone, light grey limestone. Throughout, the strip of road is like a solo contrail on a prairie sky, a single blemish in a pristine wilderness. Creary sums it up best. "It's like we rode through a different national park every day," he said.

Creary has been limping. He tweaked his knee on the first day. Each morning he wakes feeling good, but by late afternoon he is popping ibuprofen and hopping along. He suffers quietly, planning to push through, but on the morning of day eight he's still limping. Knowing that there is tough section ahead, he pulls the plug and calls in a helicopter.

We watch him lift off in a cloud of dust, somewhat envious of his escape but also excited that we're nearly done. That positive energy lasts for maybe two hours. The vertical canyon walls feel cosy. A waterfall pours down in a perfect cascade. Falcons circle overhead, luring us away from their nest. But by hour three the charm is gone; by hour six I'm close to losing my mind. On the bouldery ground my pedals keep slamming into my calves. The constant jarring is giving me a headache. My body aches. It goes on, and on, until finally the walls fall away and we find the road.

We are forty-five kilometres from the end of the trail at the Mackenzie River. Finally the Canol is kind. The forty-five kilometres disappear in a blur. One last corner spits us out onto the edge of the Mackenzie River. The sun setting into the muddy waters to the north lights up a triple rainbow to the south. Across the river is the surreal site of Norman Wells: homes, boats, lights, flares, oil derricks. I skid to a stop, take it all in, and raise my fists in the air.

Not only did we prove the naysayers wrong and survive all the hazards, we set a new Canol Heritage Trail speed record in the process. We shattered the old mark of twelve days, cycling 350 kilometres of history in just eight days.

The workers who were present when oil started moving through the Canol pipeline in April 1944 must have felt jubilant, too. They had done their bit for the war effort and achieved the virtually impossible. But their elation was to be short-lived. Less than a year later, in March 1945, with the Japanese threat gone, northern Canada's first oil pipeline was quietly shut down.

NOMINATE

Canada's History Society is looking for inspiring educators with innovative and interactive approaches to learning

Nominations are now being accepted for the 2014 Governor General's History Award for Excellence in Teaching

Nominate a teacher or apply today at CanadasHistory.ca/TeachingAward

HISTOIRE
HISTORY

Recipients meet passionate educators from across Canada

ENBRIDGE
QUATRIÈME ÉDITION
FORUM
HISTOIRE
CANADA
THE FOURTH NATIONAL
CANADA'S
HISTORY

Participate in a roundtable discussion at the National History Forum

Participate in the History Makers Dinner at the Canadian Museum of Civilization

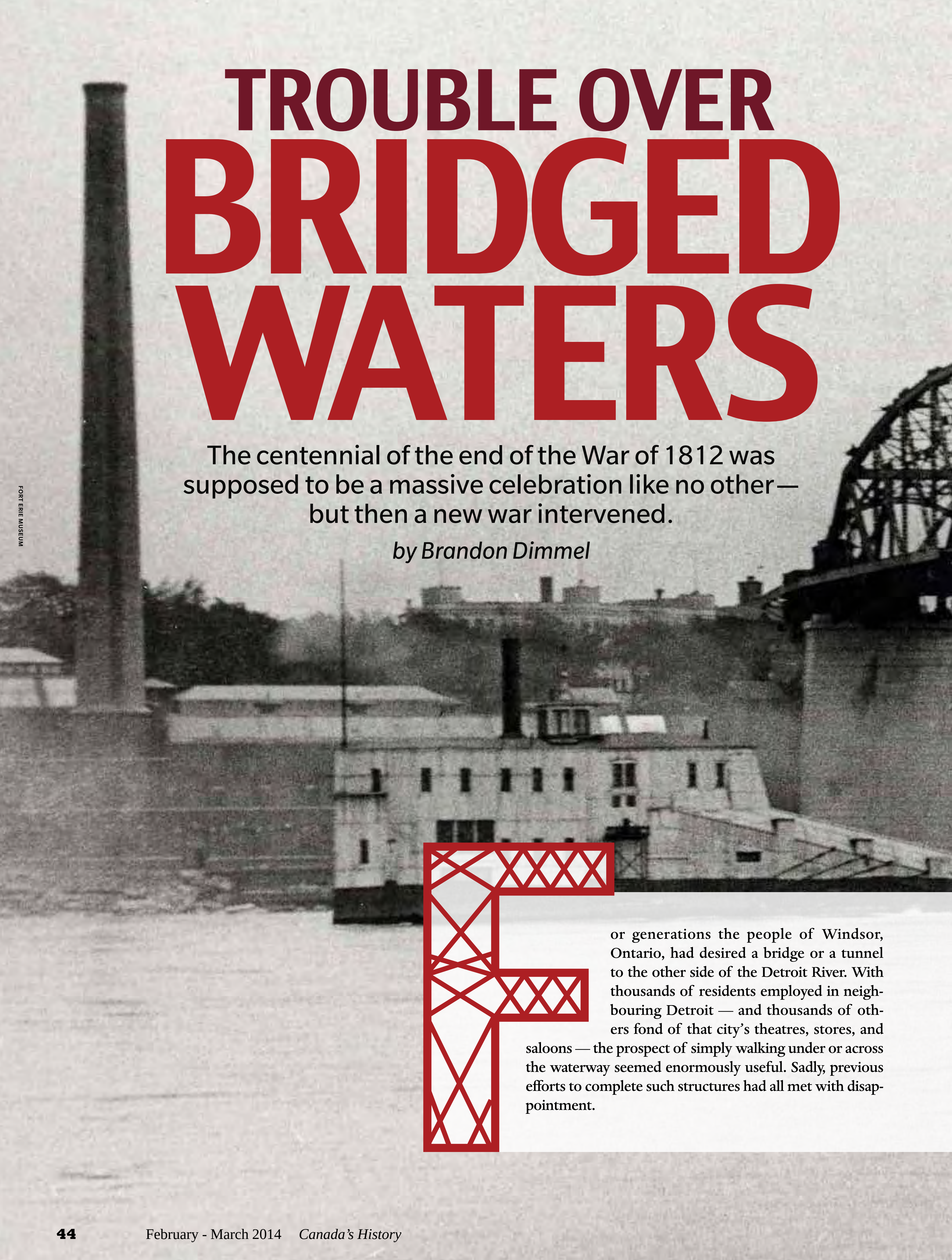
Receive their award in a special presentation at Rideau Hall from the Governor General of Canada

Canadian Heritage Patrimoine canadien

TD Bank Financial Group

Education First Educational Tours

CANADA'S HISTORY



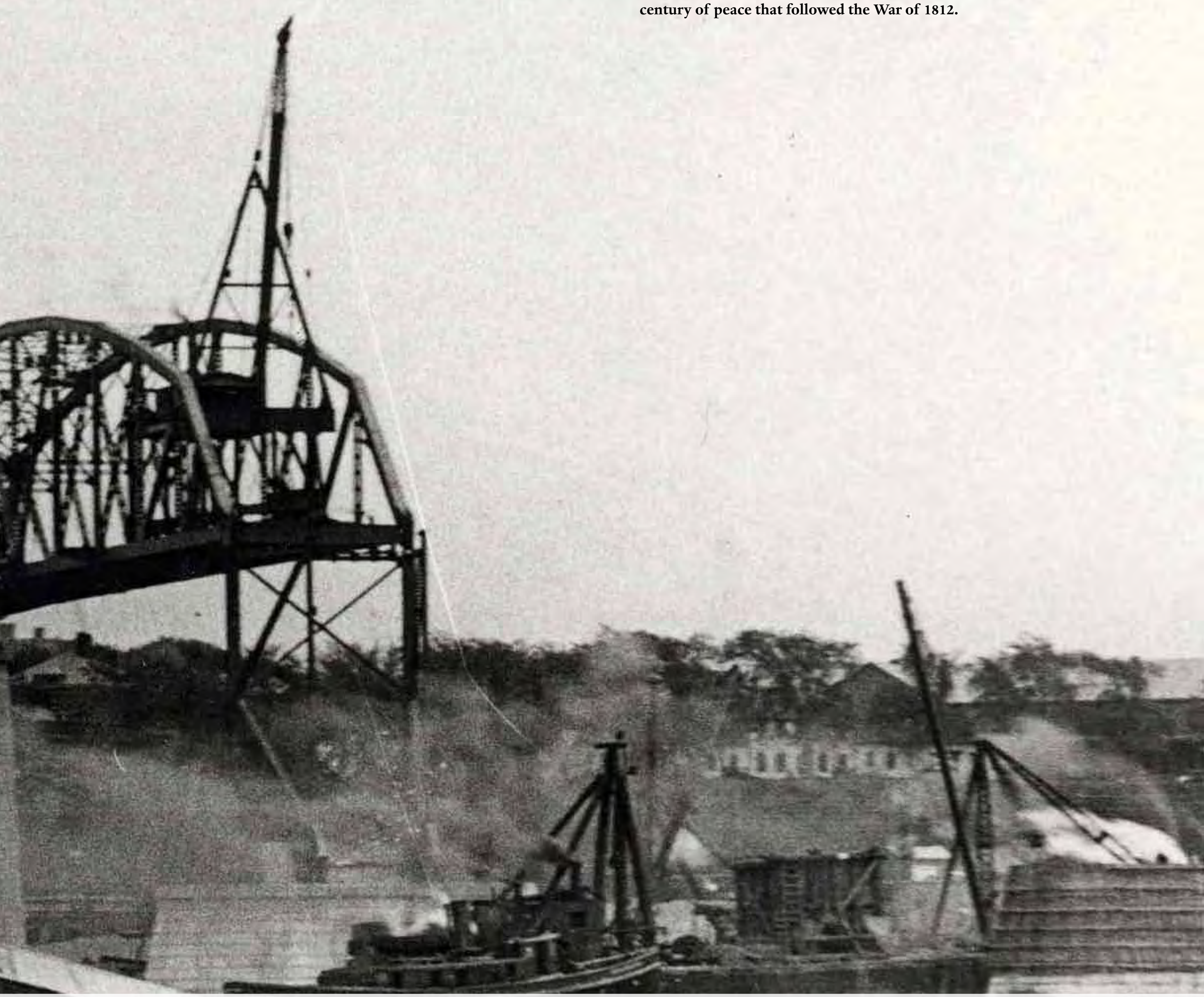
FORT ERIE MUSEUM

TROUBLE OVER BRIDGED WATERS

The centennial of the end of the War of 1812 was supposed to be a massive celebration like no other — but then a new war intervened.

by Brandon Dimmel

For generations the people of Windsor, Ontario, had desired a bridge or a tunnel to the other side of the Detroit River. With thousands of residents employed in neighbouring Detroit — and thousands of others fond of that city's theatres, stores, and saloons — the prospect of simply walking under or across the waterway seemed enormously useful. Sadly, previous efforts to complete such structures had all met with disappointment.



The Peace Bridge between Fort Erie, Ontario, and Buffalo, New York, shown here during construction circa 1925–27, commemorates the century of peace that followed the War of 1812.

But in 1914 powerful American and Canadian businessmen and politicians were all of a sudden campaigning to build both a bridge and a tunnel. The reason: to commemorate one hundred years of peace between the United States and the British Empire. Unsurprisingly, the people of Windsor were elated with the news; the city's newspaper insisted that such structures "would benefit Windsor so much" that it was the "duty" of local businessmen and politicians to support the plan.

The construction of Windsor's new bridge and tunnel represented just one part of what was known around the world as the Anglo-American Peace Centenary. Set to take place in 1914 and 1915, the transnational event was to include the construction of memorial bridges and tunnels over and underneath international rivers, the completion of huge monuments at the Canada-U.S. boundary, and even the revision of American and Canadian school textbooks. More than just a peace festival, it was to be a celebration of contemporary economic, political, and racial ties between the nations involved.

Right: Sir Joseph Pope measured the interest of a peace centenary among Canadians.

Below: Mohonk Mountain House in New York State, as it appears today. Plans for a peace centenary were hatched at Lake Mohonk in 1910.

Sir Joseph Pope

LIBRARY AND ARCHIVES CANADA

Because they stood to benefit from the construction of a bridge and a tunnel, the people of Windsor supported the peace centenary. But not everyone did. In fact, the Anglo-American Peace Centenary was one of the most controversial topics in North America prior to the First World War. Although Canada and its southern neighbour had technically been at peace for a century, many Canadians still saw the Americans as a serious threat to national security.

After all, the period from 1814 to 1914 was hardly a time of unblemished diplomatic relations between Britain, Canada, and the United States. Border disputes in the Maritimes and Pacific Northwest had threatened to boil over into war. In 1911, tensions were aroused during the reciprocity controversy, in which Robert Borden's Conservatives convinced a majority of Canadians that free trade with the United States would bring about Canada's economic and political domination by sneaky Uncle Sam. "No truck or trade with the Yankees," the Conservatives insisted. Their victory was secured when free trade supporter and U.S. Congressional Speaker James "Champ" Clark declared that he looked forward "to the time when the American flag will float over every square foot of the British North American possessions clear to the North Pole."

In short, this was hardly a fitting moment for celebrating good relations across the forty-ninth parallel. Ontario's *Newmarket Era* newspaper suggested the peace centenary would make Canada "a friend to the sinner," while members of the Empire Club and the United Empire Loyalists' Association of Ontario called the idea "distasteful," suggesting it would leave the heroes of 1812 spinning in their graves.

For additional content, go to **CanadasHistory.ca/1812Centennial.**

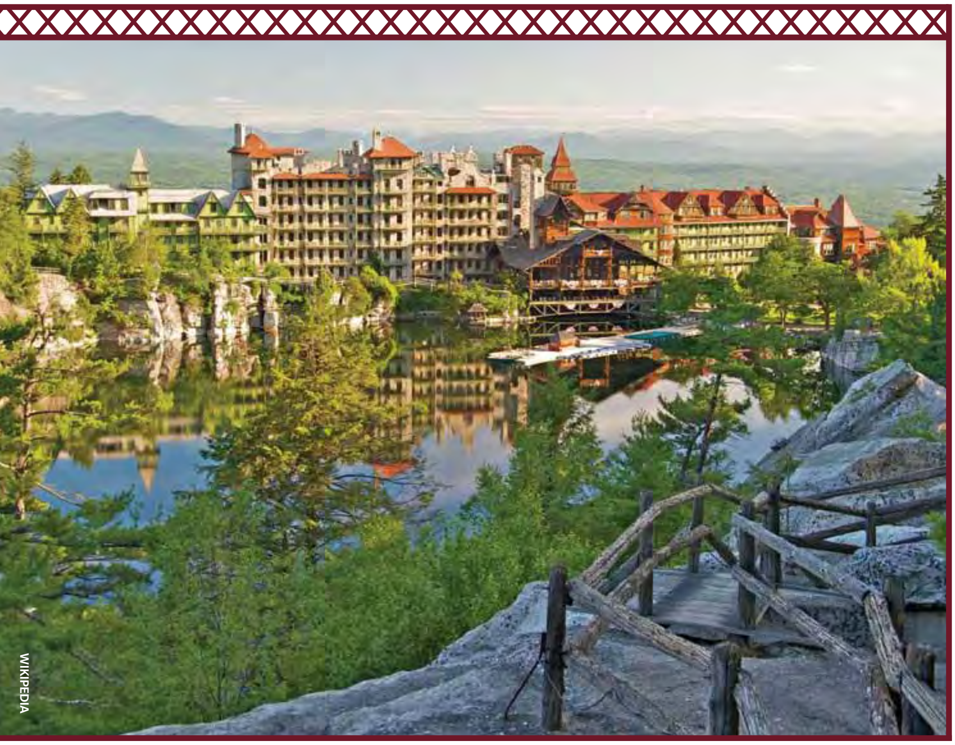
Despite the existence of passionate opposition, the vast majority of Canadians expressed their support for the movement. Not only did it mean the construction of useful and attractive bridges, parks, and memorials, it might also increase American investment in Canada's growing economy. Others saw it as a demonstration of Anglo-Saxon superiority in an age of rampant immigration from Asia and Europe. Finally, as nations abroad rattled their sabres during the summer of 1914, it seemed ever so important to show the world how these ambitious and growing nations could maintain a cordial — if not always cheery — relationship.

The idea for an Anglo-American Peace Centenary was hatched at Lake Mohonk, New York, in 1910. For decades this vacation resort of the well-to-do had hosted conferences where the United States' most eminent public figures discussed pressing social issues, from Aboriginal land claims, to African-American rights, to education. By the early twentieth century the topic of discussion often centred on international peace, with both Canadians and Britons invited to participate.

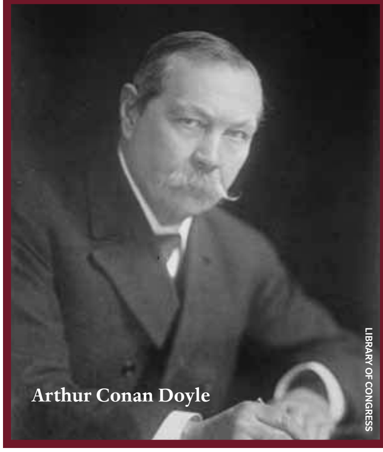
Canada's first representative to Lake Mohonk was Ontario MPP Oliver Howland, who in 1904 proposed the establishment of an international court for the peaceful settlement of disputes between nations. But Howland's court was to be limited to English-speaking, Anglo-Saxon countries.

The peace centenary built upon this idea that strong ties between the world's white, English-speaking superpowers needed to be maintained and extended. Race was a dominant topic of discussion in both Canada and the United States at a time when millions of immigrants entered the continent from non-white, non-Protestant, non-English-speaking nations. In the east, newcomers from southern and central Europe brought new languages and lifestyles to cities like New York, Boston, Toronto, and Montreal. In the west, residents of Vancouver and Seattle fretted over immigration from Asia. By celebrating a century of peace maintained by English-speaking Protestant peoples — the kind of people who dominated business and government in North America — the organizers of the centenary implied that Anglo-Saxons were vastly superior to the newcomers.

By 1911 both the British and the Americans were on board with the idea. Their plans for the celebrations to be held in 1914 and 1915 were lavishly ambitious. The Americans proposed building new international bridges across the Niagara and Detroit rivers and a 1,500-kilometre international highway running from New York to Chicago, the route passing through southwestern Ontario.

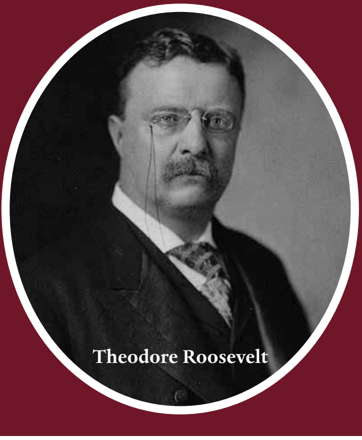

WIKIPEDIA

The American Peace Centenary Committee included the likes of Theodore Roosevelt, Andrew Carnegie, and William Jennings Bryan, while Earl Grey was joined by Bonar Law, Arthur Conan Doyle, and Herbert Asquith in the movement's British wing.



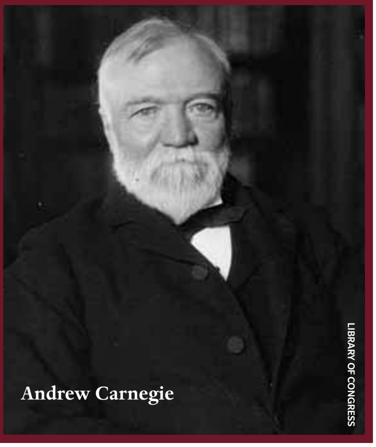
Arthur Conan Doyle

LIBRARY OF CONGRESS



Theodore Roosevelt

LIBRARY AND ARCHIVES CANADA



Andrew Carnegie

LIBRARY OF CONGRESS

The British planned to purchase and restore Sulgrave Manor, the Northamptonshire ancestral home of George Washington, and open it to tourists. Former Governor General of Canada Earl Grey, the British Peace Centenary Association chairman, had still more extravagant plans. "Our present contemplation is to raze the [Crystal] Palace to the ground and erect thereon some monument, which, five hundred years hence, will appeal to all men of British and American descent," Grey told Borden in 1912.

Seeking to enhance transatlantic diplomatic and economic connections, dozens of prominent figures from Britain and the United States threw their support behind the movement. The American Peace Centenary Committee included the likes of Theodore Roosevelt, Andrew Carnegie, and William Jennings Bryan, while Grey was joined by Bonar Law, Arthur Conan Doyle, and Herbert Asquith in the movement's British wing.

The American committee sought Canada's support for the project in late 1911. The job of measuring interest in the movement fell to Sir Joseph Pope, undersecretary of Canada's newly formed Department of External Affairs.

Pope soon found that some Canadians loathed the idea. Most dismissive was Toronto's Rufus Shorey Neville, president of the Empire Club of Canada and an executive member of the United Empire Loyalist Association of Ontario. Rather than join hands and celebrate a century of peace with the Americans, Neville had another plan in mind. "He is interested in an association which he says has recently been formed in Toronto for the purpose of organizing a national demonstration in 1914 to celebrate the victorious issue of the war of 1812–14, and our continued attachment to British connection," Pope told Borden in December 1912. "This celebration is quite distinct from the proposed peace centenary, in that it does not contemplate any co-operation with the United States."

Neville's plan, first proposed in 1910, was to invite the King of England to visit the War of 1812 hot spots in Toronto, Niagara Falls, and Châteauguay. The King would also be invited to the Maritimes for a bicentennial commemoration of the Treaty of Utrecht, which transferred control of Nova Scotia from the French to the British in 1713. According to Neville, these ideas were much more popular in his circle of powerful friends.

Ontario's fiercely anti-American premier, Sir James P. Whitney, was also among those opposed to the peace centenary. "There is no civilized country on the earth where morality of every description is at so low a level," the Conservative leader wrote of the United States in 1909. "Divorce, use of drugs, the revolver, and the unwritten law are dominating forces there," Whitney argued, adding later that he hoped Canada would be spared such influences and the "abnormal mental condition" affecting Americans.

Whitney and Neville were based in Toronto, a city sacked by the Americans a century earlier. The invaders had pillaged and burned civilian homes and government buildings. In the years that followed, York became the home of tens of thousands of British immigrants, many of whom brought a deep affection for the Crown — and deep suspicions of U.S. republicanism — with them. Geographically and psychologically, Toronto was removed from the international boundary, which minimized interaction between Canadians and Americans and allowed these gaping sores to fester.

But in other parts of Canada opposition to the peace centenary was minimal. The *Brandon Daily Sun*, a newspaper distributed in a Manitoba city that did not even exist in 1812, proclaimed that Canada should "heartily take part in any exercises that may be arranged." Meanwhile, in the border region of Essex County, Ontario — territory occupied by the Americans in 1812 and again in 1813 — old wounds had, evidently, been healed by extensive interaction with nearby Michiganders. In October 1911 the *Essex Free Press* insisted that peace centenary event planning "ought to be taken up with enthusiasm."

Thus the Canadian Peace Centenary Association was formed in June 1912. Its membership included some of

BRETHREN.DWELLING.TOGETHER.IN.UNITY

CP IMAGES

The Olympic torch passes under the Peace Arch at the border between Surrey, British Columbia, and Blaine, Washington, in 2010. The arch was completed in 1921 as a War of 1812 peace centenary project.

the most visible names in Canadian society at the time, from leader of the opposition Wilfrid Laurier to future prime minister William Lyon Mackenzie King and world-renowned engineer Sandford Fleming. Borden officially remained outside the fold but repeatedly expressed support for the association's activities.

Over the next two years, the American, British, and Canadian committees met to discuss plans for several celebrations in North America and Europe.

From the beginning the events were to stem from four basic features:

- the construction of monuments and memorials;
- church services in February 1915, the hundredth anniversary of the ratification of the Treaty of Ghent, which ended the war;
- educational "propaganda," including the revision of school textbooks to celebrate peace, not war, between Anglo-Saxon peoples; and
- various festivities at selected locations.

Included among the ideas for memorials was a peace arch at the border between British Columbia and Washington. Another was for an international highway that would run along the forty-ninth parallel, with one half of the road in Canadian territory, the other on U.S. land. In the east, people of the border towns of Calais, Maine, and St. Stephen, New Brunswick, supported the construction of a giant arch overtop of the local Ferry Point Bridge, which linked the communities. Such a monument seemed especially appropriate given that the people of St. Stephen and Calais had refused to take up arms against one another a century earlier. "No place along the wide extended boundary is more entitled to such a memorial," noted St. Stephen's *Saint Croix Courier.*

People backed the peace centenary for different reasons. For some, it was important to note that, despite their many differences, Canadians and Americans had kept the peace for one hundred long years. But for others the event was simply a way to acquire funding for infrastructure, or for memorials that might draw tourist dollars to their immediate area.

The outbreak of war in Europe in 1914 changed everything. By mid-1915, money that had been earmarked for international bridges and memorials was spent building bombs and bullets. The celebrations were reduced to church sermons and local festivities held in February 1915. Some Canadian and American communities with the same names — Brandon, Manitoba, and Brandon, Missouri, for instance — telegraphed each other messages of goodwill.

On the West Coast, people at the border communities of Surrey, British Columbia, and Blaine, Washington, laid a simple commemorative plaque. Their peace arch would have to wait until the end of the war. It was eventually unveiled in September 1921 and still stands today at one of the busiest border crossings in North America.

At Windsor, American and Canadian bands boarded ferries and met in the middle of the Detroit River — the very place they had hoped to see a bridge and tunnel built as a commemoration of a century of peace — where they played "God Save the King" and "My Country 'Tis of Thee." It was not quite the celebration people in those communities had hoped for. Windsor and Detroit would eventually be connected by a bridge and tunnel. The Ambassador Bridge opened November 11, 1929. A bronze plaque placed on the bridge in 1930 reads: "The visible expression of friendship in the hearts of two peoples with like ideas and ideals."

Another delayed peace centenary project — a bridge over the Niagara River — was completed in 1927. The Peace Bridge that joins Buffalo, New York, with Fort Erie, Ontario, remains dedicated to the lasting friendship between Canada and the United States and is the second-busiest border crossing between the two countries — the Ambassador Bridge is the busiest.

Meanwhile, the people of Calais, Maine, and St. Stephen, New Brunswick, never did get their centenary bridge arch. But they got something better — enduring friendship. For the past four decades, the communities that refused to fight each other during the War of 1812 have celebrated their unique bond with the annual week-long International Homecoming Festival.

Even though the outbreak of war in 1914 dashed many peace centenary plans, the efforts of organizers had a lasting impact on relations between Canada, Britain, and the United States. Early on, German-Americans insisted the centenary was a scheme to arouse sympathy for the British amidst a European arms race. And they may have been right: During the period of fighting when the United States remained neutral (August 1914 to April 1917) members of the American Peace Centenary Committee, including former U.S. ambassador to Britain Joseph Hodges Choate, publicly proclaimed their support for the Allied cause. "If we should go to war with you against an unspeakable enemy — I do not want to mention its name — I think nineteen twentieths of all those people would stand by our flag, the Stars and Stripes," Choate proclaimed to a Toronto audience in September 1915.

After the war, Canadian Peace Centenary Association secretary E.H. Scammell insisted that close relations between the various centenary committees had significantly influenced opinion of the war in America, driving the Americans toward the Allied camp. "No organization had more influence in moulding public opinion in the United States than the American Peace Centenary Committee with which the Canadian Association has all through acted in close harmony," Scammell told Pope in 1921.

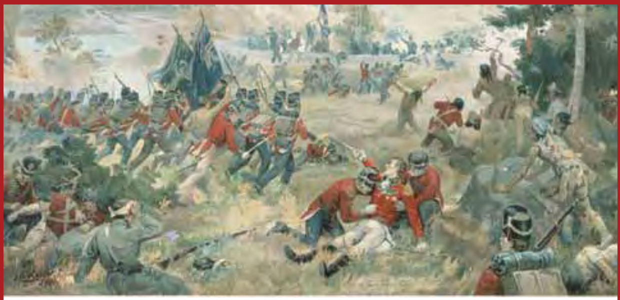
If, in fact, this was the case, then the Anglo-American Peace Centenary may have played a critical role in bringing the United States into the Allied camp. Ironically, then, a failed celebration of peace may very well have helped win a world war.

LIBRARY AND ARCHIVES CANADA

Canadian veterans of the War of 1812 gather in Toronto in 1861.

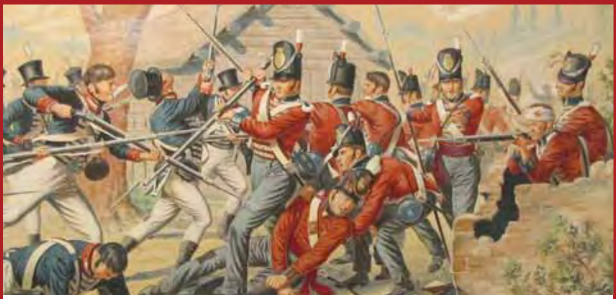
AMERICAN INVASIONS

Why even a hundred years after the War of 1812, many Canadians were not in the mood to forgive and forget.


CANADIAN WAR MUSEUM

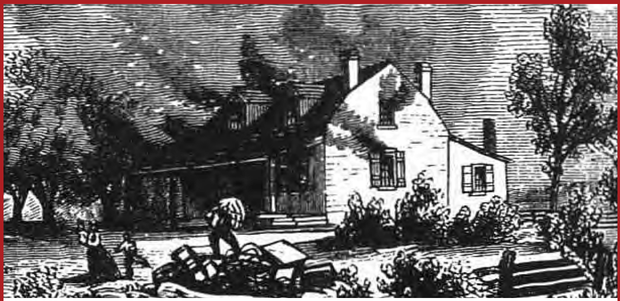
The Battle of Queenston Heights

The first major battle of the War of 1812 took place on October 13, 1812, when outnumbered forces under British General Isaac Brock beat back an invading American army crossing the Niagara River from Lewiston, New York. The British won the battle but lost General Brock, who was shot as he led a charge to retake the heights. Brock would live on as an enduring Canadian hero.


CITY OF TORONTO ARCHIVES

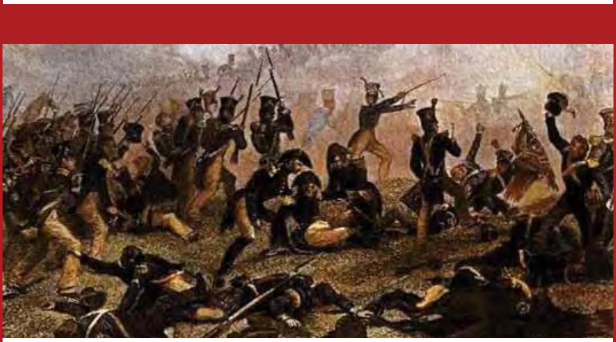
The Battle of York

On April 27, 1813, an American naval force attacked and captured the town of York (present-day Toronto). Following the battle, American troops looted private homes and set fire to the legislative assembly and other public structures. Outraged by these attacks on government buildings, British and Canadian troops later attacked Washington, burning the White House on August 24, 1814.


WIKIPEDIA

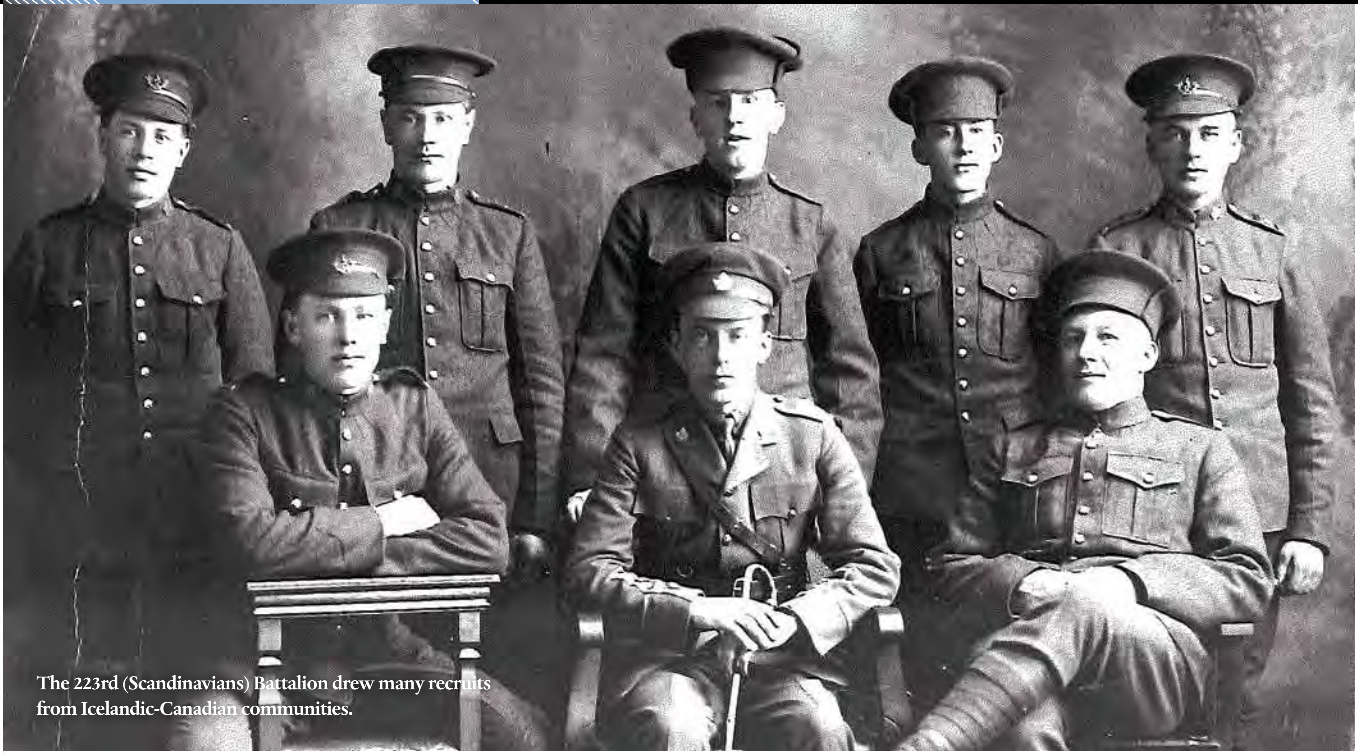
The Burning of Newark

On a cold day on December 10, 1813, American militia and Canadian sympathizers launched a brutal assault on Newark in the Niagara Peninsula, driving women, children, and the elderly from their homes, which were then looted and burned. Many of the refugees froze to death. Later that month, the British launched retaliatory attacks on New York State, sacking Buffalo and other towns.


WIKIPEDIA

The Battle of Lundy's Lane

One of the bloodiest battles of the war took place on July 25, 1814. An American army had earlier crossed the Niagara River, captured Fort Erie, defeated the British at Chippawa, occupied Queenston, and looted and burned nearby St. Davids. At Lundy's Lane, near present-day Niagara Falls, the two sides clashed in an exhausting all-day battle that ended with the Americans retreating to Fort Erie.



The 223rd (Scandinavians) Battalion drew many recruits from Icelandic-Canadian communities.

COURTESY OF JOE MARTIN

Remembering the Great War

Family photos from the First World War put the sacrifice of Canadian soldiers in focus, writes Joe Martin.

When the First World War broke out in August 1914, Sam Hughes was the federal minister of militia. Hughes was an unusual man of great enthusiasm. He thought the best way to recruit soldiers was to create units based on a specific geographic region or ethnic orientation. Once the men were shipped overseas, the units could be disbanded and the soldiers integrated into regular units.

One such unit was the Winnipeg-based 223rd (Scandinavians) Battalion, also known as the Viking Battalion, which had a Bohemian detachment.

The majority of its members were of Icelandic origin. The Viking Battalion's members were eventually reassigned to other Winnipeg units — the 27th (City of Winnipeg) Battalion and the 78th Battalion (Winnipeg Grenadiers).

I have in my possession two photos that show members of the Viking Battalion. The first was taken late in the summer of 1916 in Winnipeg. At least half of the soldiers shown in the photo postcard are from a tiny Icelandic-Canadian settlement in eastern Saskatchewan called Logberg. In early Iceland, Logberg, or "Law Rock," was where the Speaker annually read the laws to an assembly of the island's leaders.

My uncle, Lieutenant Jon Einarsson, stands in the middle of the photo. It was rare for soldiers of Icelandic descent to be commissioned in the war. Einarsson was the eldest son of Johannes and Sigurlaug Einarsson and their first child born in Canada.

Born in 1890, he earned an undergraduate degree at Wesley College, now the University of Winnipeg. His younger brother, Villi, is also in the photo. He stands second from the right in the back row. Two other Logberg men are shown: Paul Egilsson, to Einarsson's left, and Jon Thorarinson, standing at the far left in the back row.

Unfortunately, neither Thorarinson nor Jon Einarsson survived the war. Thorarinson was killed at the Battle of Vimy Ridge in April 1917, while Uncle Jon was killed at Passchendaele on October 25, 1917.

For Einarsson's parents back in Logberg, the pain of his loss was devastating. Jon had showed immense promise; he had graduated university and was articling in law in Yorkton, Saskatchewan, at the time of his enlistment.

The second photo in my collection shows Uncle Jon (far left) in late 1916, newly arrived at a military camp in England, either at Shorncliffe, in Kent, or Crowborough, in Sussex. With him are two friends: Allan MacMillan, centre, and future prime minister of Canada John Diefenbaker, right. The three men were all articling law students and enlisted together in the 196th Battalion (Western Universities) in the fall of 1916.

Diefenbaker made it to England but did not make it to the trenches. He was invalided home in early 1917. MacMillan — whose brother was briefly premier of Prince Edward Island in the 1930s — was killed in action on the opening day of the assault on Vimy Ridge — April 9, 1917. In Diefenbaker's autobiography, he wrote that MacMillan had a premonition of his death a year earlier in Regina.

Uncle Jon's body was never recovered

from the battlefield at Passchendaele.

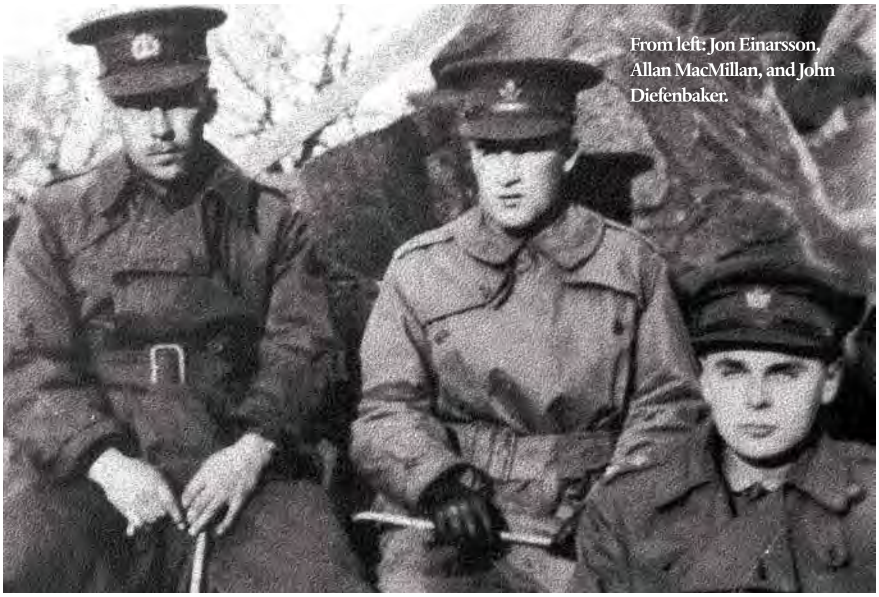
His name, with thousands of others, is inscribed on the Menin Gate Memorial in Ypres, Belgium.

The gate is a gigantic memorial of marble — broad and vaulted in a Roman design. Fifty-six thousand names are engraved in gold on the walls, signifying the men who died fighting for the British Empire whose graves or bodies were never found in the salient or after the war. Every night at 8:00 p.m., buglers from the local fire brigade play the last post.

When I think of Uncle Jon, I think of Siegfried Sassoon's poem "Memorial Tablet," which speaks to the horrors the Allied troops faced at Passchendaele:

I died in hell — / (They called it Passchendaele).

Canada suffered more than sixty-six thousand dead and more than double that in wounded during the war. The men who fought that war are today all gone. Another Sassoon poem comes to mind, "On Passing the New Menin Gate," which asks: *Who will remember, passing through this gate, / The unheroic who fed the guns?*



From left: Jon Einarsson, Allan MacMillan, and John Diefenbaker.

COURTESY OF JOE MARTIN

Many years after the war, Diefenbaker gave the photo of himself with Einarsson and MacMillan to Uncle Jon's youngest brother, who happened to be Diefenbaker's mailman in Prince Albert.

It is my hope that some day I will visit the Menin Gate.

When I arrive, I will search out the name Jon Einarsson and, with Sassoon's poems in mind, I will remember.

Joe Martin is the Director of the Rotman School of Management's Canadian Business History program. He is also President Emeritus of Canada's History Society.

CANADA'S HISTORY TRAVELS

ALL ABOARD WITH CANADA'S HISTORY & RAIL TRAVEL TOURS

AMAZING MOUNTAIN SCENERY
SPECIAL 100TH ANNIVERSARY TOUR
BOOK TODAY!

ONLY 68 SPACES

PREFERRED HOTEL RATE AVAILABLE PRE AND POST NIGHT TOUR AT TORONTO'S FAIRMONT ROYAL YORK HOTEL THAT IS LOCATED ACROSS THE STREET FROM THE TRAIN STATION.

[Book early! – TOURS TYPICALLY SELL OUT FAST!]
You won't want to be left behind.

Put your deposit down now for our Canadian Mountains & Heritage Tour in April 2014. The tour will include unique heritage learning experiences, special behind-the-scenes tours and guest speakers EXCLUSIVELY featured on this amazing Canadian travel experience.

Canadian Mountains & Grand Trunk Pacific Last Spike 100th Anniversary Tour
Tuesday April 1 – Tuesday April 15, 2014

Reserve your space now for this special historic and scenic event tour in 2014, from Toronto or the city of your choice, celebrating — to the date — the 100th anniversary of the completion of Canada's second Transcontinental Railway, the Grand Trunk Pacific. The tour offers more mountain viewing than you thought possible as we combine daylight rail travel past the Rocky and Northern British Columbia's Coastal Mountains with our signature heritage experiences. Highlights of this 15-day, 14-night deluxe tour includes travel on VIA Rail's *Canadian* in Sleeping Car Class and the Jasper–Prince Rupert dome car trains, while spending every night in the mountains in a hotel, to maximize viewing. The tour also features visits to the Winnipeg Railway Museum, the site of the WWII Habakkuk project, the Museum of Northern British Columbia, the North Pacific Cannery Historic Site 125th anniversary visit, GTP 100th anniversary banquet and additional heritage presentations.

Price $ 3075.00 CDN + HST per person in a Train Section based on double occupancy. Single Supp. $650.00

Price $ 3575.00 CDN + HST per person in a Train Room based on double occupancy. Single Supp. $650.00

*Call to ask how you can travel roundtrip from Montreal, Ottawa, Winnipeg, Saskatoon, Edmonton or Vancouver. If 68 guests take part in the tour a Panorama Dome Car will be added to the Jasper-Prince Rupert Rail Journey.

RAIL TRAVEL TOURS

Reserve your space today or ask for more information on how you can ride the rails of history!
Call Rail Travel Tours toll free: **1-866-704-3528** or visit CanadasHistory.ca/Destinations

Black
LOYALISTS

TIES THAT BIND

Black Loyalists: Southern Settlers of Nova Scotia's First Free Black Communities
by Ruth Holmes Whitehead
Nimbus Publishing, Halifax, 2013
272 pp., illus., $29.95 hardcover

The reality of slavery was brutal, degrading, and inhuman: Slave owners routinely beat, whipped, maimed, and killed their human chattel; female slaves faced added abuses, including routine rape and forced childbirths in order to save their masters the costs of purchasing additional slaves.

Most slaves who attempted to escape were captured, sadistically punished, and sometimes killed. But a few did obtain their freedom, including the men and women who sided with the British during the American Revolutionary War.

In *Black Loyalists: Southern Settlers of Nova Scotia's First Free Black Communities*, historian Ruth Holmes Whitehead offers a finely crafted and carefully researched glimpse into the lives of slaves who fled the fledgling United States as Britain's last stronghold, in New York, began to crumble. Boarding ships, more than 2,700 black refugees fled New York for Nova Scotia, at the time a bastion of British naval strength.

These Black Loyalists were promised rich land for farming and for settlements, but the reality was off the mark. The land was generally rocky. New land grants were slow in coming. And, while slavery was illegal in Nova Scotia, racism persisted. Eventually, more than one thousand Black Loyalists left Nova Scotia for the west coast of Africa. Arriving in modern-day Sierra Leone, they established the community of Freetown.

Whitehead's narrative draws heavily on information found within the Book of Negroes — not the award-winning 2007 Lawrence Hill novel but the original ships' registry created in 1783 to record the names and particulars of the Black Loyalists who fled New York for Nova Scotia.

Whitehead, a research associate with the Nova Scotia Museum, writes with an academic's rigorous attention to detail, but also with a storyteller's flair. Her prose is bluntly honest. For instance, when writing about the practice of collecting bounties on runaway slaves, including higher prices for dead slaves, she labels it for what it truly was: "murder" for money.

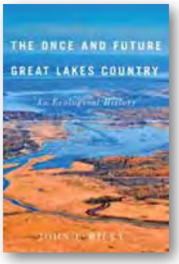
Black Loyalists is divided into three sections, and of them I found the opening section on the early history of the slave trade to be the most fascinating. Drawing on primary sources and slaves' own narratives, the author paints a picture of an American society sick with moral rot. One can't escape the hypocrisy of slave owners drawing on Biblical passages to justify slavery, nor can one forget that America — founded on principles of life, liberty, and the pursuit of happiness — was quick to deny these basic human rights to anyone with the "wrong" skin pigment.

While "white masters" are the historic face of the slave trade, Whitehead reminds readers that the business of slavery also relied on middlemen in Africa who eagerly captured their fellow Africans and sold them to the white slavers based along the African coast.

She also notes that American slave owners enslaved more than just Africans. They also captured local Aboriginal peoples of the southern United States and put them to work on plantations. However, Aboriginal slaves were quickly decimated by smallpox and other foreign diseases carried to American shores by European trading ships, including the very vessels that brought black slaves to the colonies. With thousands of Natives dying from disease, it became too much trouble for slavers to find healthy Aboriginals to capture. And so they turned their focus exclusively to the African slave trade.

Black Loyalists is a good primer for readers who want to learn more about Canada's place in the centuries-long effort to eliminate slavery. It's also a great background text for fans of Hill's *Book of Negroes* novel. *Black Loyalists* reminds us that the story of Canada is far more complex and diverse than the typical English-French and Aboriginal-colonizer narratives taught in grade school, and that "American" and "Canadian" histories are more tightly entwined than we generally realize.

Reviewed by **Mark Reid**, the editor-in-chief of *Canada's History* magazine.



PARADISE PLUNDERED

The Once and Future Great Lakes Country: An Ecological History
by John L. Riley
McGill-Queen's University Press,
Montreal, 2013
484 pp., illus., $39.95 hardcover

Caution: This book is not about all the Great Lakes. Riley makes only brief, scattered references to lakes Superior, Michigan, and Huron, apart from Georgian Bay, yet he takes us to the Atlantic coast and the watersheds of the Hudson, Ohio, and Mississippi rivers. Nor is it a history of the evolution of plants and animals over the eleven to fourteen thousand years since the lakes were created by melting glaciers. Instead, it is a history of the devastating impact of European settlement on the land, wildlife, and Native peoples in the fertile lands around Lakes Erie and Ontario.

Quoting the journals of some of the first European explorers and traders, Riley portrays an earthly paradise where peaceful and prosperous Native peoples cultivated corn, beans, and squash, harvested nuts and berries, and burned the dense forests to create prairies attractive to game birds and animals. The Europeans, greedy for land and its resources, extirpated the Iroquoian settlements through disease and warfare, then treated paradise as a real estate development.

This story has been told before — Riley's bibliography is forty-seven pages — but his argument is that the European invasion was a triumph not of civilization but of what he calls “the manufacture and sale of land ownership,” the transformation of Earth into a commodity to be exploited.

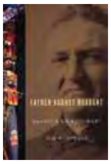
An experienced conservation scientist, Riley is familiar with the consequences: the clear-cutting of the oak and pine forests, the disappearance of native birds and fish, soil erosion, the draining of marshes, the coming of invasive species, including wild pigs, and, currently, urbanization.

The scope of this book is so gargantuan that it loses focus, and Riley, moving back and forth in space and time, has little feel for geography. Where are we? He fails to describe the extraordinary appearance of the Great Lakes, and their individual characters. Not until page 299, in his discussion of the current climate, does Riley refer briefly to the dramatic cycle of warming and cooling that shaped the lakes’ postglacial ecosystems for millennia. Where are the mines, Sudbury and Elliot Lake for example, and the cities with their ghastly history of pollution? Chicago gets a few paragraphs, Toronto slightly more.

Like many ecologists, Riley tends to sound more like a preacher: We have sinned, but there is hope for salvation. As a senior scientist with the Nature Conservancy of Canada, he is at the forefront of efforts to restore and preserve forests, wetlands, and wildlife. Riley even sees climate warming in a positive light: It might stave off the inevitable advance of another ice age.

Reviewed by **Heather Robertson**, whose latest book, *Walking into Wilderness: The Toronto Carrying Place and Nine Mile Portage*, won the inaugural Ontario Speaker’s Book Award in March 2013.

More Books



Father August Brabant: Saviour or Scourge?
by Jim McDowell
Ronsdale Press,
Vancouver, 2012
516 pp., illus., $24.95 paperback

The fact that this book is dedicated to all survivors of Aboriginal residential schools would suggest that it’s not a hagiography. And it isn’t.

This is the seventh written version of the life of Father August Brabant, the first Roman Catholic missionary to establish a permanent mission among First Nations on the west coast of Vancouver Island, and this book is likely the least flattering of the seven accounts.

Brabant, who was trained in Belgium, devoted much of his life to converting Aboriginals to Catholicism. This inevitably brought him into conflict with Native leaders defending their traditional culture and religion. Writer Jim McDowell looks at how the Aboriginals perceived Brabant and examines the zealous priest’s nemesis, Tawinisam, a proud chief of the Hesquiaht.

McDowell was seeking to write an unvarnished biography, and the book does not come across as an unbalanced critique. McDowell acknowledges Brabant’s courage and tenacity, and he recognizes that the priest was a product of the nineteenth century. He writes that Brabant, who arrived on Vancouver Island as young priest in 1869 and stayed for thirty years, felt called to save people he believed to be sinful and destined for eternal damnation.

Tawinisam, meanwhile, is just as driven to save his people from the alien values of an encroaching civilization. In Tawinisam’s world, the connections between human beings, nature, and the spirit world were obvious, strong, and deeply meaningful. Rather than saving the souls of the Native people, Brabant’s teachings were seen as destroying them.

Well-written, insightful, and sprinkled throughout with period photographs, this book should be a must-read for Canadians seeking to understand issues that remain very much alive today. — **Nelle Oosterom**

From Meteorite Impact to Constellation City: A Historical Geography of Greater Sudbury
by Oiva W. Saarinen
Wilfred Laurier University Press,
Waterloo, Ontario, 2013
404 pp., illus., $39.99 paperback

The title of Dr. Oiva Saarinen’s new book is actually rather modest. It refers to “A Historical Geography,” and yet the book covers much broader ground from labour studies and local government restructuring to geology and landscape transformation.

Saarinen is a well-respected geographer who taught for forty years at Laurentian University in Sudbury, Ontario, where he covered a range of topics from northern studies to urban geography and planning. The breadth of his knowledge is evident in this work. Saarinen uses ten of his fifteen chapters to provide information on the pre-1939 development of the Sudbury area. For example, he covers everything from mining smelter sites to Finnish settlements and the development of the “Little Italy” district.

My favourite chapters, however, are the ones where Saarinen describes post-1939 change. One chapter covers the evolution of Sudbury and adjacent company towns into a regional government structure. Another deals with the restructuring of what Saarinen calls the “Regional Constellation” into the current city of Greater Sudbury. Both of these chapters include discussion of the change from Sudbury being solely an Inco/Falconbridge mining town to its becoming a diverse economic entity.

I particularly appreciated the maps, including those of the various company towns, and the detailed tables and aerial photos that accompany the entire text. Saarinen draws not only from the expertise of cartographer Leo Lariviere but also from the Sudbury Planning and Development Department.

Anyone who wants to learn about, or teach about, the impact of resource development and the political changes that occur during annexation and amalgamation would be well advised to read this book.

Saarinen may have been a long-time academic, but his writing style is immensely readable and his commentary easily blends material about local people and groups with the more technical aspects of mineral development and land survey techniques. His book will certainly interest long-term residents of Sudbury, but as a relatively recent migrant to the area I can attest to its appeal to a much broader readership. — **Sue Heffernan**

The Ballad of Jacob Peck
by Debra Komar
Goose Lane Editions,
Fredericton, New Brunswick, 2013
264 pp., illus., $19.95 paperback

Shediac Parish, New Brunswick, was a small English/Acadian settlement when a horrific murder took place. In *The Ballad of Jacob Peck*, Debra Komar examines the facts behind this disturbing case.

Komar delved into the province's archives and museums to get the true historic details and then cleverly crafted them into seven "acts," or chapters, presenting the material as if she were the prosecutor working against Peck.

She says the uneducated, illiterate Peck arrived in the community "like a malignant fog" in January 1805. By February 26 of that year, Peck's revival prophesy meetings convinced one of its ardently religious citizens to commit a grisly crime. Komar details how the farmer Amos Babcock first tormented his family and then stabbed and disembowelled his mentally ill sister after being incited by Peck, who had become the area's self-appointed pastor.

Readers are given an insight into the lives of some of the area's residents, including the murder victim, Mercy Hall, and are shown the legal and social mores of the time. After more than two centuries, however, only limited information is available about some of the characters in this account. Komar, a retired forensic anthropologist, sticks to the known truths without making the story dry.

Although the evidence suggests that Peck induced mania in Babcock, it was only Babcock who paid the price of murder by hanging, while Peck got off free. The first of four books in a true-crime series by the same publisher and author, *The Ballad of Jacob Peck* offers promise for what will follow. — **Beverley Tallon**

CANADIAN WAR MUSEUM
MUSÉE CANADIEN DE LA GUERRE

CANADIAN MUSEUM OF CIVILIZATION
MUSÉE CANADIEN DES CIVILISATIONS

Get your exhibition souvenir catalogue
INCLUDES MONEY-SAVING COUPONS FOR MEMBERSHIP AND BOUTIQUE PURCHASES

PEACE
Amber Lloydlangston and Kathryn Lyons
THE EXHIBITION

$9.95

Snow
Bianca Gendreau

www.civilization.ca/publications

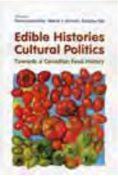
CANADA'S HISTORY BATTLEFIELDS TOURS:
THE ITALIAN CAMPAIGN
SEPTEMBER 18TH – 28TH, 2014

RETRACE THE STEPS OF THE CANADIANS WHO FREED ITALY FROM FASCISM.
Featuring special guest tour guide, historian and author Mark Zuehlke.

Go to CanadasHistory.ca/BattlefieldsTour
for more information or to book your seat.

Fees
Program fee from Toronto - $4,500
Departure fees and taxes - $625
Total cost per person - $5,125*
*Based on double occupancy.

CANADA'S HISTORY TRAVELS
EF Educational Tours



Edible Histories, Cultural Politics: Towards a Canadian Food History
edited by Franca Iacovetta,
Valerie J. Korinek, and Marlene Epp
University of Toronto Press,
Toronto, 2012
470 pp., illus., $34.95 paperback

French Taste in Atlantic Canada 1604–1758: A Gastronomic History
by Anne Marie Lane Jonah
and Chantal Véchambre
Cape Breton University Press,
Sydney, Nova Scotia, 2012
201 pp., illus., $29.95 hardcover

Two recently published books on food history make for fascinating reading. The first, *Edible Histories, Cultural Politics: Towards a Canadian Food History*, is a collection of twenty-three essays that explore a wide variety of issues related to food history, extending well beyond the origins of foods or how they were prepared.

A prevalent theme throughout this scholarly work is cultural exchanges of food — first between Aboriginals and Europeans, and later across cultural groups. Articles examine how these exchanges have influenced Canadian identities.

Other essays touch on food politics: marketing campaigns to sell certain foods; protests against other foods; and government involvement in setting nutritional standards. It is a substantial book that accomplishes its vision of creating a basic primer to support a growing interest in Canada's food history among academics as well as the broader public.

French Taste in Atlantic Canada is a bilingual book published by Parks Canada to commemorate the 300th anniversary of the Fortress of Louisbourg. It explores the history of Acadia from the first French encounters with Aboriginals and the Order of Good Cheer to rituals and customs for growing food and presenting it at the table.

The book includes an extensive number of recipes as well as a glossary for Acadian terms and a coupon for one free admission to Louisbourg that is good through November 2014. Whether or not you are planning a trip to Nova Scotia this year, Anne Marie Lane Jonah and Chantal Véchambre provide a fun and engaging tour of the Acadian kitchen.

— **Deborah Morrison**

Lost Beneath the Ice: The Story of the HMS Investigator
by Andrew Cohen
Dundurn Press, Toronto, 2013
152 pp., illus.,
$29.99 hardcover

Most Canadians will never explore the vast islands and archipelagos of our northern territories. The Arctic is simply too isolated, too difficult to reach.

But if we can't easily explore the North, we can at least learn its history. And much of that tale has been fuelled by the hunt for the fabled Northwest Passage.

Lost Beneath the Ice: The Story of the HMS Investigator is a great primer for readers unfamiliar with the Arctic exploration story. Commissioned by Parks Canada and published by Dundurn Press, the coffee-table-style book is filled with photos and paintings that are accompanied by a gripping but brisk text written by Ottawa author and journalist Andrew Cohen.

The *Investigator* was one of the many ships that sailed in the mid-1800s in search of the lost Franklin expedition. In 2010, Parks Canada archeologists discovered the wreckage of the ship.

The book is divided into two parts — the first provides a history of the ship, and its captain and crew, and the second tells the story of the exploration of the wreck site. Aficionados of Arctic history may find this light reading. But newcomers to the story of the North will find plenty to hold their interest.

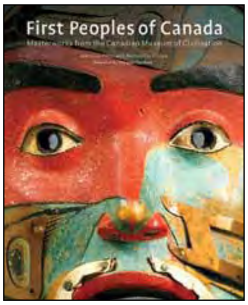
— **Mark Reid**

Raymond Collishaw and the Black Flight
by Roger Gunn
Dundurn Press, Toronto, 2013
272 pp., illus., $26.99 paperback

Throughout the First World War, Canadians made their mark as flying aces over the Western Front. The exploits of Canada's top pilot, Billy Bishop, are relatively well-known but often overshadow the achievements of other exceptional flyers.

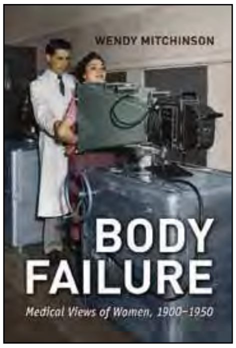
Roger Gunn's new book, *Raymond Collishaw and the Black Flight*, profiles Canada's number two ace flyer. Gunn documents Collishaw's harrowing feats as a pilot during the First World War, stalking enemy aircraft in his black Sopwith triplane, nicknamed *Black Maria*. During the war he claimed sixty victories, a total surpassed by only five

New from University of Toronto Press



First Peoples of Canada
Masterworks from the Canadian Museum of Civilization
by Jean-Luc Pilon and Nicholette Prince
This beautifully designed book showcases 150 unique artifacts produced by Canada's First Nation Peoples and offers a rare opportunity to experience a celebrated exhibition that has toured the world, yet has never been shown in Canada.

Facing Eugenics
Reproduction, Sterilization, and the Politics of Choice
by Erika Dyck
Facing Eugenics is a social history of sexual sterilization operations in twentieth-century Canada. It illuminates the impact of successive legal policies and medical practices on shaping our understanding of contemporary reproductive rights.



Body Failure
Medical Views of Women, 1900-1950
by Wendy Mitchinson
Body Failure provides a sensitive understanding of the physician/patient relationship and traces medical perspectives on the treatment of women in Canada in the first half of the twentieth century.

UNIVERSITY OF TORONTO PRESS
Advancing Knowledge
utppublishing.com

pilots on either side, including Bishop and the Red Baron.

The book relies heavily on excerpts from official action reports and memoirs as it brings to light an outstanding Canadian's military contributions. More than anything, it is a stark reminder of the dangerous life of a First World War pilot, battling poor navigation, engine and mechanical failure, and weather, besides the enemy. Seasoned pilots of history should give this book a buzz.

— Joel Ralph

Failures and Fiascos: Atlantic Canada's Biggest Boondoggles
by Dan Soucoup
Nimbus Publishing, Halifax, 2013
176 pp., illus., $17.95 paperback

There's nothing like stories about spectacular failures to lighten one's mood — it makes one's personal mistakes seem so insignificant. *Failures and Fiascos* is an entertaining read about how the grand plans of powerful people can go horribly wrong.

Author Dan Soucoup starts with some doomed nineteenth-century megaprojects. For instance, the construction of the Shubenacadie Canal — a shortcut across Nova Scotia between Halifax and the Minas Basin — was so badly mismanaged that it took thirty-five years to build and was obsolete by the time it opened in 1861, since railways had taken the place of canals for transporting goods. Fortunately, it remains a nice recreational water route today.

Then there was the great log raft experiment — a ten-thousand-tonne sea-going monster to be floated from New Brunswick to New York in 1886 that turned out to be too heavy to launch.

Readers will be familiar with some of the twentieth-century failures: Newfoundland Premier Brian Peckford's "pickle palace" — the space age Sprung greenhouse of the late 1980s that ended up costing provincial taxpayers $27.50 per cucumber; New Brunswick's 1985 "tainted tuna" scandal, in which the federal fisheries minister overruled food inspectors' findings in order to save jobs at a canning factory; and, of course, the Bricklin sports car.

The Bricklin — which graces the cover of the book — holds a special place as an icon of failure. The image of New Brunswick Premier Richard Hatfield hitting the 1974 re-election campaign trail in a bright orange Bricklin that couldn't be driven at night because the cool pop-up lights were stuck shut, couldn't be driven in rain because of leaks, and couldn't risk getting a flat because there was no room for a spare is beyond entertaining. Despite pouring millions of tax dollars into an outrageously flawed — but very flashy — vehicle, Hatfield coasted back into office. You can't make this stuff up.

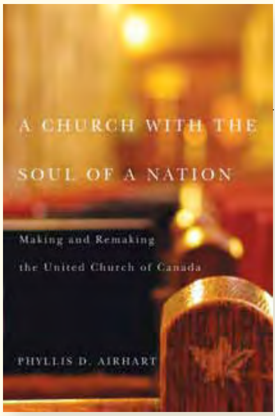
— Nelle Oosterom

A SMALL PRICE TO PAY

A Small Price to Pay: Canadian Consumer Culture on the Home Front, 1939–1945
by Graham Broad
UBC Press, Vancouver, 2014
292 pp., illus., $32.95 paperback

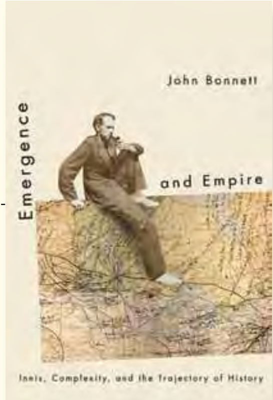
Putting together consumer culture and wartime austerity might sound like an oxymoron, but in *A Small Price to Pay: Consumer*

Reading Canada


A CHURCH WITH THE SOUL OF A NATION
Making and Remaking the United Church of Canada
PHYLLIS D. AIRHART

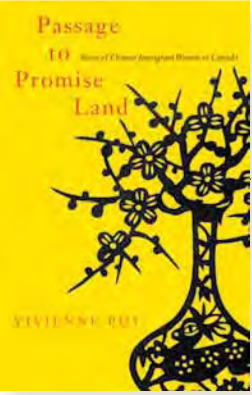
A Church with the Soul of a Nation
Making and Remaking the United Church of Canada
Phyllis D. Airhart

"… provides us with a sweeping and valuable telling of a central Canadian institution, one that echoes powerfully through the last century."
–Duncan McDowall, Queen's University



Emergence and Empire
Innis, Complexity, and the Trajectory of History
John Bonnett

A ground-breaking look at the writings and philosophy of pioneering Canadian thinker, Harold Adams Innis.



Passage to Promise Land
Voices of Chinese Immigrant Women to Canada
Vivienne Poy

"… a valuable and original contribution to the study of the experience of Chinese immigration to Canada."
–Lawrence Shyu, University of New Brunswick

McGILL-QUEEN'S UNIVERSITY PRESS | mqup.ca
Follow us on Facebook.com/McGillQueens and Twitter.com/Scholarmqup

Culture on the Canadian Home Front, 1939–45 history professor Graham Broad argues that Canadians made minor sacrifices during the war and that their overall standard of living improved compared to the Great Depression.

Broad makes his case by examining advertisements, popular media, sales figures, and government policy, which sent sometimes contradictory messages to money-holding Canadians coming out of the Depression. His book is brought to life with entertaining examples and images of advertisements that show the relationship between vices and sacrifices in wartime consumer culture.

For example, a 1942 advertisement in *Maclean's* shows Adolf Hitler leaning over the shoulder of a woman who's opening her purse. He whispers, "Go on. Spend it. What's the difference?" The text of this propaganda ad discourages Canadians from spending needlessly, but in the same issue there are ads for luxury products such as clothing, cosmetics, and soft drinks.

Broad asserts in his well-researched book that wartime consumerism was vital to national economic planning and central to civilian life on the home front.

— **Danelle Cloutier**

Sex, Lies, and Cigarettes: Canadian Women, Smoking, and Visual Culture, 1880–2000
by Sharon Anne Cook
McGill-Queen's University Press, Montreal, 2012
444 pp., illus., $49.95 hardcover

Any woman who has ever enjoyed a cigarette knows that its allure outweighs — however fleetingly — its costs. One of the most interesting and persuasive arguments made by Sharon Anne Cook in her book on the modern history of Canadian women and smoking is her consideration of the cigarette as a theatrical prop that has appealed, and continues to appeal, to women as an empowering tool in forging their own idetities.

No, it's not a book that advocates smoking. The University of Ottawa distinguished professor tracks not only "smoking's cultural power" but also both the affirmative and temperance roles of Canadian women towards smoking throughout the modern era.

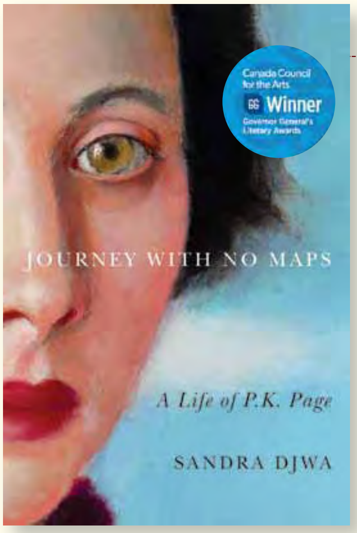
By conveying the "social functions" and "social characteristics" of smoking for women and the "social rewards for the woman smoker," Cook elucidates the complex nature of women's relationships to cigarettes.

Highlighting the visual component of this history — the ways in which "women as smokers, decorative objects, or public advocates have been represented by others and how they have represented themselves" in their smoking practices — Cook brings a fresh analysis to the troubling continued appeal of smoking while enriching our understanding of the idea of history itself.

As she writes, "Visual culture reminds the historian, who usually relies on words and numbers, that to fully appreciate longstanding social phenomena such as smoking, the visual is truly worth 'a thousand words.'" Her book includes a rich compendium of historical illustrations.

It's a testament to Cook's writing talent, insight, and research skills that she is able to integrate and evaluate the visual codes and culture of smoking for women in *Sex, Lies, and Cigarettes*. What could have become a

Winner of Governor General's Literary Award for NonFiction 2013



Journey with No Maps
A Life of P.K. Page
SANDRA DJWA

Available in paper

"This beautifully documented biography proceeds through the full development of Page's career, which is also the history of CanLit in a single example."
–*Literary Review of Canada*

Both Hands
A Life of Lorne Pierce of Ryerson Press
SANDRA CAMPBELL

"A principled idealist and fervent nationalist, Lorne Pierce was perhaps the most influential book publisher of early twentieth-century Canada. Sandra Campbell combines empathy for her subject with a deep understanding of his life and times. Informed by prodigious research, enormous erudition, and welcome humour, *Both Hands* argues convincingly for a new appreciation of Pierce's importance as a maker of Canadian culture. It is a great pleasure to read." –Roy MacSkimming, author of *The Perilous Trade: Publishing Canada's Writers*

McGILL-QUEEN'S UNIVERSITY PRESS | mqup.ca
Follow us on Facebook.com/McGillQueens and Twitter.com/Scholarmqup

tediously distended dissertation is handled with a light touch, belying the book's depth of research and historic range. The writing pleasure that the author recounts in her acknowledgements brims over into the reading. — **Mariianne Mays Wiebe**

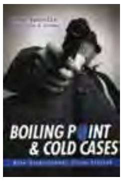
Merry Hell: The Story of the 25th Battalion (Nova Scotia Regiment), Canadian Expeditionary Force 1914-1919
by Robert N. Clements
University of Toronto Press,
Toronto, 2013
289 pp., $55 hardcover

Great War veteran Robert Clements starts his book with these lines: "There is not any such thing as a nice, clean polite war. War is always a mean dirty business."

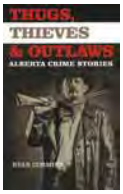
When it comes to the First World War, truer words were never spoken. It was savage, dehumanizing, insane. No one who lived through it escaped unscarred, whether physically or mentally.

Many historians have tackled the Great War, but high-quality, well-written memoirs by actual soldiers are rare. In *Merry Hell: The Story of the 25th Battalion (Nova Scotia Regiment)* we learn the epic tale of this battalion through the words of someone who lived it.

It's a fascinating read for anyone interested in military history, and the text benefits greatly from the skilled editing of historian Brian Douglas Tennyson of Cape Breton University. With the anniversary of the start of the war looming in 2014, it's a timely book as well. — **Mark Reid**



Boiling Point & Cold Cases: More Saskatchewan Crime Stories
by Barb Pacholik with Jana Pruden
University of Regina Press,
Regina, 2013
264 pp., illus., $19.95 paperback



Thugs, Thieves & Outlaws: Alberta Crime Stories
by Ryan Cormier
University of Regina Press,
Regina, 2013
240 pp., $19.95 paperback

Boiling Point & Cold Cases, by Barb Pacholik, is the third in a series about historic Saskatchewan crimes and looks at forty cases from the past century.

The author is a veteran *Regina Leader-Post* reporter who has covered her share of crime stories. Pacholik made use of her own notes as well as interviews with investigators and sometimes-dusty court reports. The tales are sad, dark, and occasionally blood-curdling. Many deal with mysterious disappearances and unsolved murders. Several are illustrated with RCMP or newspaper photos.

One tells of the perseverance of a former Regina Mountie who uncovered the facts behind the case of a missing and presumed-dead eighteen-year-old in the 1970s. The teen's murderers were eventually located and charged, and they led police to the young man's decomposed body, which was identified by house keys found in the victim's tattered clothing.

Another story tells of the 1935 death of a fourteen-year-old Saskatoon girl whose body was found on the killing floor of a slaughterhouse where her father had earlier been employed and which he planned to reopen. Her mother and father visited the plant on the night of her death but claimed they did not see her body. The parents collected on a life insurance policy and then moved away, saying there were "unjust accusations" against them. With only circumstantial evidence, the file was closed, and the girl's murder remains a mystery to this day.

In *Thugs, Thieves & Outlaws*, crime and court reporter Ryan Cormier shows that Alberta's crimes have been no less grisly than Saskatchewan's. His stories are sometimes macabre and bizarre.

In one chapter, Cormier writes of an accused who some believe was hypnotized into confessing to murder. Following his hypnotism by an esteemed visiting Vienna criminologist, the man was hanged for four 1928 murders.

Another story tells of the brutal 1907 winter in Nanton, Alberta, where, out of desperation, the freezing villagers hijacked a train's coal shipment. No charges were laid, as it was deemed that the hundreds of townspeople were acting for their survival.

Although there are no photographs in Cormier's book, the stories shine through.

In *Boiling Point & Cold Cases*, Pacholik quotes Saskatchewan Crown prosecutor Alistair Johnston: "Don't look for rationality in irrational acts. We'll never know." His words apply to the crime stories in both of these books, which speak for themselves and can touch us all. — **Beverley Tallon**

Visit **CanadasHistory.ca** to read more reviews, browse the latest titles, and purchase books online.

COMING UP IN CANADA'S HISTORY

Winchester
CIGARETTES
Blended Right!
Winchester CIGARETTES

Nice Women Don't Smoke

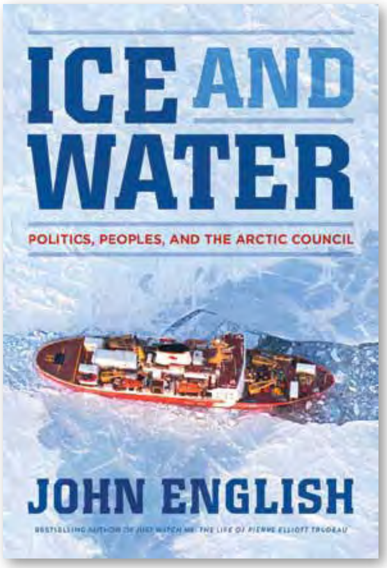
Until the Great Depression, tobacco smoking among women was taboo. Things changed when "respectable" female smokers started appearing in ads — and cigarette sales exploded.
by Sharon Anne Cook

Polar Vikings

We reveal the extraordinary and tragic story of the Norsemen who penetrated the High Arctic in their longboats. What happened to these medieval-era explorers? *by David Keys*

Montreal's Confederate Army

The little-known story of how Montreal became a launching pad for Confederate raids on Union territory during the the American Civil War.
by Pierre Home-Douglas


ICE AND WATER
POLITICS, PEOPLES, AND THE ARCTIC COUNCIL
JOHN ENGLISH
BESTSELLING AUTHOR OF JUST WATCH ME: THE LIFE OF PIERRE ELLIOTT TRUDEAU

Sights turn northward

The race to assert rights over Arctic territory has heated up as northern countries make their cases to a United Nations commission that will consider the various claims for a region believed to be rich in resources and, with increasing climate change, likely to be ever more accessible. Canada has announced continued seabed mapping and research with the aim of supporting its claim to an area of the Arctic Ocean that would include the geographic North Pole — a spot already claimed by Russia and that Denmark is also expected to claim.

In Ice and Water: Politics, Peoples, and the Arctic Council, *university professor and acclaimed author John English traces the history of Arctic activity as it led to the formation of the Arctic Council. That body was established by eight northern countries in 1996 to address a range of issues, including the environment and the fate of indigenous peoples in the North. English outlines the shifts in Canadian policy, including a change in emphasis from co-operative multilateralism to the protection of sovereignty.*

Following the Second World War, however, it was the competing interests of the superpowers that overshadowed hopes for peaceful development.

The Cold War Chills the Arctic

by John English

United States Army Lt. Col. Charles Hubbard's postwar vision of weather stations linked together through a peaceful, modernizing Arctic was shattered by the confrontation between the West and the Soviet Union. Weather stations were of fundamental importance to air and naval operations during the Cold War, but for them, as for so much else, there was a sharp line dividing East and West. The Soviet explosion of an atomic bomb in 1949 and the subsequent tests of thermonuclear bombs by the United States and the USSR in 1952 and 1953, respectively, brought new focus on the Arctic, the shortest route to the heartlands of America and the USSR.

The first radar stations in North America were a string along the fiftieth parallel called, appropriately, the Pinetree Line. A Mid-Canada Line followed, and then a Distant Early Warning (DEW) Line above the Arctic Circle. Construction began in December 1954 and was completed on July 31, 1957. Stretching across just over eight thousand kilometres of the High Arctic, the DEW Line and its construction had an enormous impact on the people who built it, those who ran the stations, and, not least, the indigenous people who faced a transformation of the land where they had long been almost alone. But the builders barely noticed they were there.

"The Arctic, desolate, sage, remote," *The Dew Line Story* begins. This fifties documentary, sponsored by Western Electric with the co-operation of the United States Air Force, celebrates the building of the line in the "wilderness," which was "not too bad for caribou and polar bears" but "no place for human beings," a statement obviously contradicted by centuries of human occupation in the Arctic. The film captured the fears of the moment. The Arctic had become a major focus of North American military interests. It involved a delicate blend of co-operation forged by the perception of a common threat and a continuing concern on the part of Canada for sovereignty.

There was an inherent paradox, because Canadian northern efforts in the Arctic were not only a deterrent to Soviet attack but also a counterbalance to the overwhelming American presence. The Canadian military, represented in the presence of the radar stations, occasional operations, and bases, replaced the RCMP as the "primary uniformed symbols of Canadian authority to safeguard the North — from friend and foe."

Fear in the West of a common enemy compelled co-operation in the Arctic in the postwar era that would have been unthinkable in the 1930s. In Europe, Norway and Denmark broke their historic tradition of neutrality and joined the North Atlantic Treaty Organization (NATO) at its creation in 1949, thus linking their militaries with the West. As its contribution to NATO, Denmark agreed to allow the United States to build a massive air base at Thule on the northwest tip of Greenland, 1,200 kilometres north of the Arctic Circle. However, Denmark, like Norway, refused foreign bases and nuclear weapons in continental Europe, even though Norway shared a border with the Soviet Union. Both countries had discussed a Baltic defence pact with Sweden in the early Cold War years, but the Swedes decided to remain neutral. …

Finland's position was much more difficult. After the war, unlike the Baltic states and Eastern Europe, Soviet troops did not occupy its soil, and the country maintained a precarious freedom whose price was permitting a Soviet naval base near its capital and a Moscow-inclining neutrality. "Finlandization" was the scornful West German word for Finland's kowtowing to Moscow, but Finland survived both the war and the long difficult peace that followed.

"The entire ring of the Arctic," historian John McCannon writes, "was strung by the Soviets and NATO alike with military facilities like a necklace beaded with pearls." The necklace thickened when the Soviets came closest to the West, notably on opposite sides of the Bering Strait and in the Kola Peninsula and the White Sea coast where the Soviets housed their massive Northern Fleet with its hundreds of submarines. Alaska's population swelled as its proximity to the Soviets brought hundreds of thousands of American military personnel to the North. The North bristled with nuclear weapons at the great air bases such as Eielson, near Fairbanks in Alaska, Keflavik, near

Reykjavik in NATO-member Iceland, and, of course, throughout the Soviet North.

The Soviets moved off the indigenous population, established a nuclear test facility, and exploded an estimated 224 nuclear weapons on Novaya Zemlya that spread radiation rapidly throughout the Siberian Arctic with unknown but certainly deadly consequences for human and animal life. These tests were the worst example of the despoliation of the Arctic during the Cold War, but other installations in the East and the West also left a black mark. …

The impact of these military installations upon the indigenous peoples of the North was profound, forever altering their ways of life as Cold War security trumped all other considerations. The Western approach was less brutal than that of the Soviets: At Thule the Americans, with Danish consent, simply moved off the local Inuit, but in justifying displacing the small local population the Americans also referred to the negative impact a sudden exposure to modernity could have on what they viewed as a stone-age people.

Though not for the same security reasons, Canada showed a similarly cavalier attitude to indigenous peoples when it moved seventeen Inuit families from Port Harrison (Inukjuak) in northern Quebec and Pond Inlet on Baffin Island to Resolute Bay and Grise Fiord in the High Arctic. The move was, in the words of a 2010 Canadian government apology, "due to deteriorating traditional harvesting, health, and social conditions." But life for the Inuit was initially much worse in the High North, where flimsy tents and little support made for a miserable existence. It was a deep wound to the proud Inuit, who remained suspicious that sovereignty and security concerns, not their welfare, had been the true motivation of the Canadian government. …

When the Canadian government made its apology in 2010, which was based on a Royal Commission report, the indigenous presence and voice was infinitely stronger than it was in the early Cold War years. Considered by many in the interwar years as a dying people, the indigenous people of the North began to grow in numbers in the post-war period. Although the Cold War brought militarization, it also meant that hundreds of thousands of Canadian and American southerners encountered the Arctic. Despite the early fears of "contact" between the southerners and the Inuit, the barriers tumbled down quickly as the former found they needed the knowledge of the northerners and the latter discovered employment at a time when traditional ways of life were increasingly difficult to maintain.

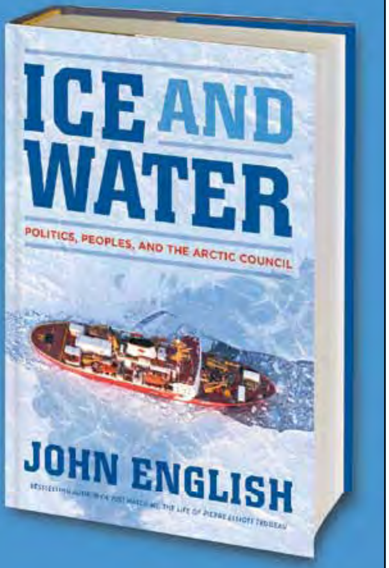
As early as 1947, the Canadian military turned to the Inuit and Dene to assist them in defending the North. The Canadian Rangers became the "eyes and ears" of the North, and the Norwegians and Danes also used indigenous peoples as a type of local militia. Given a war-surplus Lee Enfield rifle and a badge for their arm, the Canadian Rangers guided southern soldiers, translated their words, and occasionally took a shot when a dark object broke through the ice, no matter whether it was a Soviet or an American submarine rising from beneath Arctic waters. …

As the face of the Arctic changed on the ground and in the waters, a new presence in the heaven above would have profound long-term consequences for the North. In October 1957, the Soviet Union launched Sputnik, the first satellite to circle the Earth. The stunning news was accompanied by the successful Soviet test of an intercontinental ballistic missile. The Americans produced the first nuclear submarine in 1954, and by 1960 they carried nuclear-tipped Polaris missiles. The manned bomber remained part of the superpowers' arsenals but was no longer the dominant strategic weapon.

By the early 1960s, the DEW Line was becoming obsolete and the military was turning away from the Arctic while still retaining a large presence, especially in Alaska. But life for northern peoples could not return to what it had been. While the North receded from the thoughts of North American military planners, its significance rose in the South, particularly in the imagination. Alaska, whose population rose from 72,524 in 1940 to 226,167 in 1960, attained statehood on January 3, 1959. Hollywood quickly responded in 1960 with *North to Alaska*, featuring John Wayne and a number one hit in its title song, "North to Alaska," whose lyrics repeated that the "rush" was on.

From Ice and Water: Politics, Peoples, and the Arctic Council *by John English. Copyright John English, 2013. Reprinted with permission of Allen Lane Canada.*

A MUST-READ FOR ANYONE CONCERNED ABOUT THE FUTURE OF THE ARCTIC



In 1991, eight countries signed the Arctic Environmental Protection Strategy: Canada, the United States, Russia, Norway, Denmark, Sweden, Iceland, and Finland. This was the first step in the formation of the Arctic Council, a high-level intergovernmental body set up to address social, political, and environmental issues in the Arctic.

CANADA IS COUNCIL CHAIR UNTIL MAY 2015.

In *Ice and Water,* John English chronicles the history of the council and argues that Canada must clarify its strategy in the Far North, recognizing it as both a resource-rich and environmentally fragile region.

PenguinCanada

.ca

Winners of the Governor General's History Awards with Governor General David Johnston, centre.

ANDREW WORKMAN

History-making winners

Annual event to recognize excellence in history a resounding success

Teachers, students, and historians of all stripes descended on Ottawa recently to receive Canada's top honours in the field of history and heritage. A total of twenty-eight individuals and groups were honoured at the ceremony at Rideau Hall on November 19, 2013.

Governor General David Johnston presented the awards, which are administered by Canada's History Society and celebrate a wide range of achievements in various categories in partnership with Canada's leading historical organizations.

Included among the prizes were the Governor General's History Awards for community programming, museums, popular media, scholarly research, and teaching. Also presented were awards to celebrate student achievements as well as a new prize — the SEVEC Ambassador of History Award — to recognize the advancement of Canadian history through student exchange programs.

Among the award winners was prominent historian and author Tim Cook, who took home the Governor General's History Award for Popular Media: The Pierre Berton Award. "There's a sizeable number of Canadians who want to understand how they fit within a larger story of

Liona Boyd and Michael Savona perform at the awards gala.

ANDREW WORKMAN

Canadian Heritage Minister Shelly Glover.

ANDREW WORKMAN

The Smithsonian's Daniel Davis speaks at the National History Forum.

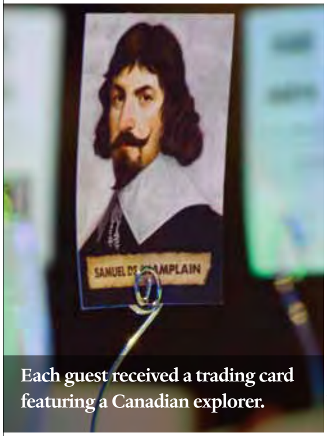
ANDREW WORKMAN

Sergio Méndez Lozano demonstrates new technology at the history forum.

ANDREW WORKMAN

Left to right: Young Citizens Helena Kantowicz, Nicolas Cain, Julienne Chipesia, and Cynthia Pelletier with Governor General David Johnston.

ANDREW WORKMAN



Each guest received a trading card featuring a Canadian explorer.

ANDREW WORKMAN

Pierre Berton Award winner Tim Cook.

ANDREW WORKMAN

HISTOIRE
HISTORY

Canadian Heritage Minister Shelly Glover, centre, with award winners.

ANDREW WORKMAN

Canada, and I think history is one of the best ways to do that," said Cook, who has written several books about Canada's role in the First World War.

The awards gala was held in conjunction with the sixth annual Canada's History Forum, presented by Enbridge and held at the Canadian War Museum on November 18. Entitled "Is Technology Altering Our History," the forum featured leading historians and educators who discussed how technology is changing the way we view, interpret, and learn about history.

One of the speakers was Daniel Davis of the Smithsonian National Museum of the American Indian.

The Smithsonian has launched more than forty different apps, including Access American Stories, which allows the public to participate by describing museum objects on display or their experience of the exhibition. The verbal descriptions help to increase accessibility for all museum visitors, including those with low vision.

"The most radical outcome of the Smithsonian mission to recruit the world is that everyone who participates becomes a stakeholder in our shared future," said Davis.

The forum included more than 150 participants from across the country and was live-streamed to an online audience.

One of the participants at the forum and awards ceremony, author Ed Whitcomb, summed up his impressions of the events: "On a scale of one to a thousand, this week's events were very close to a thousand. … For me the events succeeded in their goals of promoting history, expanding knowledge, creating networking opportunities, meeting interesting people, stimulating thoughts and ideas, and just having fun."

Young Citizens judges Nancy Hamer Strahl, far left, and Carla Peck with the contest winners and Canada's History President and CEO Deborah Morrison.

ANDREW WORKMAN

National History Forum guests view a Young Citizens video at the Canadian War Museum in Ottawa.

ANDREW WORKMAN

Governor General's History Awards

Canada's History Society is proud to work with our partner organizations to promote a greater interest in our nation's past. Congratulations to all the winners of the 2013 Governor General's History Awards.

Excellence in Community Programming

Bringing History and Culture to Life
Boomtown Trail Community Initiatives Society
Camrose, Alberta, and
Histoires de quartiers — circuit St-François
Corporation Spect-Arts
Trois-Rivières, Quebec

Presented by Canada's History Society with the support of Spectra Energy.

Excellence in Museums: History Alive!

Écomusée du fier monde, Montreal

Presented in partnership with the Canadian Museums Association, with the support of Ecclesiastical Insurance.

Excellence in Popular Media: The Pierre Berton Award

Tim Cook, author, historian, and research director at the Canadian War Museum

Presented by Canada's History Society.

Excellence in Scholarly Research: The Sir John A. Macdonald Prize

William C. Wicken, history professor at York University and author of *The Colonization of Mi'kmaw Memory and History, 1794-1928: The King v. Gabriel Sylliboy*

Presented in partnership with the Canadian Historical Association, with the support of Manulife Financial.

Excellence in Teaching

Rachel Collishaw, Glebe Collegiate Institute, Ottawa
Romy Cooper and **Graeme Cotton**, General Gordon Elementary, Vancouver
Matt Henderson, St. John's-Ravenscourt, Winnipeg
Lucie Jean-Mercier, Académie Lafontaine, St-Jérôme, Québec
Catherine MacDonald, Fr. L.J. Austin Catholic Secondary School, Whitby, Ontario
Neil Orford, Centre Dufferin District High School, Shelburne, Ontario

Presented by Canada's History Society with the support of TD Bank and EF Tours.

Student Awards

These awards are presented at the Governor General's History Awards ceremonies to honour student achievement:

Begbie Candian History Contest:

A Canadian history exam offered for students in Grades 11 and 12 by the Begbie Canadian History Society

Brett Dowling, St. George's School, Vancouver
Margaret Lin, École Hugh McRoberts, Richmond, British Columbia

Presented in partnership with the Begbie Contest Society.

Kayak Kids' Illustrated History Challenge:

An annual illustrated story-writing contest for student aged 10 to 14 offered by *Kayak: Canada's History Magazine for Kids*.

Kelsey Omaga, Holy Ghost School, Winnipeg
Maude Boissonneault, École le Versant-Nord, St-Arthur, New Brunswick

Presented by Canada's History Society with the support of TD Bank.

Aboriginal Arts & Stories:

An annual writing and arts competition offered by Historica Canada for youth between the ages of 14 and 29.

Junior Writing Winner: **Robert McCue**, Chippewas of Georgina Island, Tottenham, Ontario
Senior Writing Winner: **Hanna Waswa,** Langley, British Columbia
Junior Arts Winner: **Brandan Wilson**, M'Chigeeng First Nation, Copper Cliff, Ontario
Senior Arts Winner: **Catherine Blackburn**, Patuanak, Prince Albert, Saskatchewan

Presented in partnership with Historica Canada, with the support of Enbridge.

Other Awards:

SEVEC Ambassador of History Award:

Launched in 2013, the SEVEC Ambassador of History Award celebrates an individual who has advanced his or her exchange participants' knowledge of Canadian history through a SEVEC (Society for Educational Visits and Exchanges in Canada) exchange.

Roy Mills, high school teacher and principal at Vegreville Composite High School, Vegreville, Alberta

Presented by SEVEC, with the support of Scotiabank.

Young Citizens:

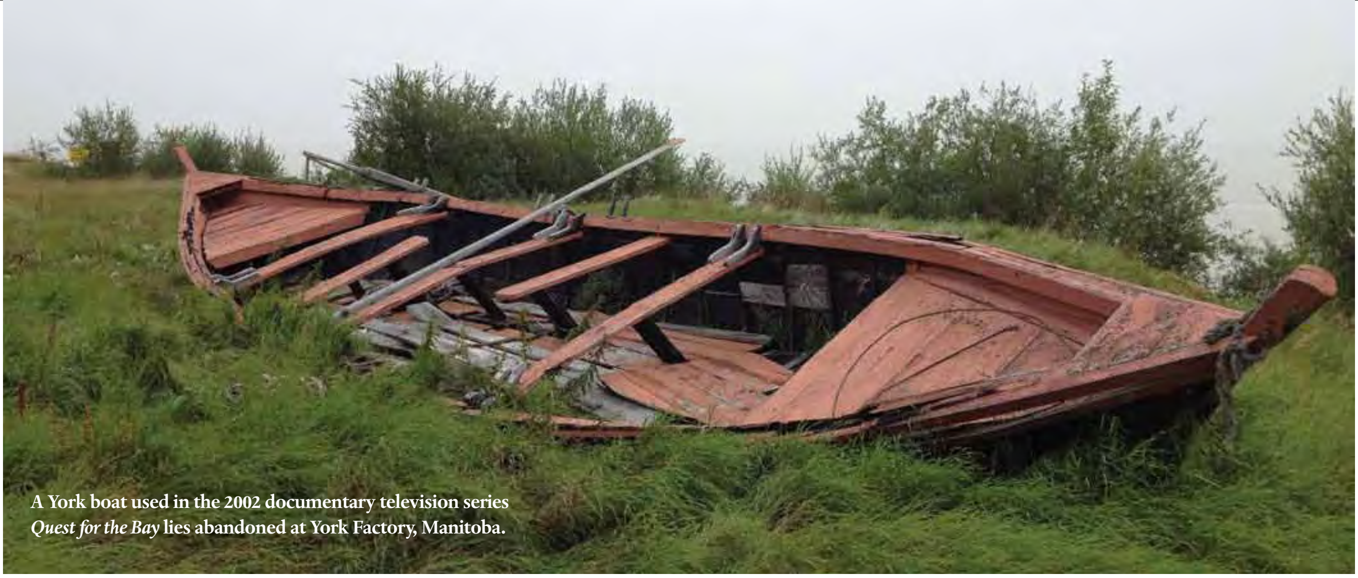
Canada's History also celebrated the recipients of the 2013 Young Citizen's progam. These students premiered their videos at the National History Forum.

Nicolas Cain, Vancouver, British Columbia, *Samuel Benfield Steele*
Julienne Chipesia, Inuvik, Northwest Territories, *The Gwich'In Comprehensive Land Claim Agreement*
Helena Kantowicz, Vancouver, British Columbia, *The Dark Legacy* (Canadian residential school system)
Cynthia Pelletier, Saint-Pascal, Quebec, *Les légendes inuits et les inukshuks de l'Arctique*

Presented by Canada's History with the support of the Department of Canadian Heritage and Great-West Life, London Life, and Canada Life.

Canada's History acknowledges the generous support of our award partners and sponsors:

Thank you also to our event sponsors and donors for helping us make history!



A York boat used in the 2002 documentary television series *Quest for the Bay* lies abandoned at York Factory, Manitoba.

NELLE OOSTEROM

Fur trade footsteps

Nelle Oosterom explores Manitoba's historic fur industry.

I covered my ears against the roar of the float plane that flew low over the swampy ground of the Hudson Bay Lowlands, still reeling from a day and a half of touring some of the most significant sites of Canada's fur trade history. Little did I know that I was about to have another amazing adventure that was definitely not on our travel itinerary.

It was late August, and I was on my way to visit one of the most remote National Historic Sites in Canada — York Factory. The visit was to be the climax of the Manitoba Historical Fur Trade Tour, organized by Winnipeg-based Heartland International Travel and Tours. The journey first brought us to Norway House, a large Cree reserve on the north shore of Lake Winnipeg. During the nineteenth century it was the crossroads of the Hudson's Bay Company's inland fur transportation network.

There to greet us at the tiny airport was David Williamson, a local educator who doubles as an enthusiastic tour guide. He took us to the old HBC jail and regaled us with a story about its first prisoner, a man named John Frog who was locked up for bigamy. "He was held for a while, but in the spring he had to be released because he was the only one who knew the portage route back to Moose Lake," Williamson said .

Vestiges of Norway House's past live on through an annual York boat race that takes place there every August. York boats served as the backbone of a transport system that stretched from Upper Fort Garry in present-day Winnipeg to York Factory, a distance of 1,200 kilometres.

To get a sense of what the work of a York boat man was like, our travel party of ten was put to work on the oars of a modern York boat. Traditionally, the sturdy craft were made of spruce and from a design inspired by Viking long ships. They are incredibly heavy to row — never mind to carry over portages. Luckily for us, today's boats are made of aluminum. Still, the wooden oars — imagine pulling seven-metre-long two-by-fours through the waves — took some getting used to.

Having worked up our appetites, we soon found ourselves in the backyard of local resident Gertrude Meikle's palatial log home, enjoying bannock and pan-fried pickerel cooked over an open fire.

Our next stop was the Hudson Bay coastal community of Churchill, where Parks Canada interpreter Duane Collins met us for an evening presentation while costumed as explorer and fur trader Samuel Hearne. Collins describes Hearne as "probably one of the greatest explorers of the Hudson's Bay Company of the eighteenth century." Thanks to Collins' presentation, when we went up to Sloop Cove near Prince of Wales Fort the next day and saw Hearne's signature carved into the rocks, as well as the date, "July 1, 1767" — etched there exactly one hundred years before Confederation — I felt like we were looking at the beautiful calligraphy of a man we knew well.

York Factory visitors view the grave of their common ancestor.

NELLE OOSTEROM

Like the traders and explorers who came before us, we saw pods of beluga whales playing in the estuary of the Churchill River, plus a few polar bears lounging on the pebbly beach. It is starkly beautiful, yet it's hard to imagine how the HBC could have set up shop in this unforgiving terrain, where ice chokes the harbour most of the year, extreme cold roars in from the Arctic, and swarms of biting insects descend like a plague during the short summer. "York Fort [Factory] is bad, but this is ten times worse," said Governor James Knight, who established Fort Prince of Wales in 1717.

York Factory was next on our agenda. At its height, York Factory was the Hudson's Bay Company's busiest post — a thriving nineteenth-century town with about fifty buildings, 1,400 residents, and various livestock, such as cows, chickens, and horses. Self-sufficient enough to have its own blacksmiths, coopers, and tailors, it was also civi-

York Factory was once civilized enough to have shops selling ladies hats and perfumes.

lized enough to have shops selling ladies hats and fine perfumes. Its tastefully appointed houses were painted pale yellow, a pleasing effect that caused one chief factor's wife to describe York Factory as "beautiful."

It was hard to picture all that as our plane — a single-engine Beaver — approached the ghostly site on the banks of the Hayes River, a few kilometres from where the river flows into Hudson Bay. All that remains today of the original complex is the depot — a large white wooden building that stands out dramatically from the flat expanse of muskeg that surrounds it. The site's only residents, two Parks Canada maintenance staff who are there for a few months in the summer, were ready to greet us as we disembarked. Both were armed with shotguns — standard issue for parks staff in the North — as protection against polar bears. Walking past an old overturned York boat, we were shown a depression made in the grass — evidence of where a bear had taken a nap.

Expecting to be at the site for only a few hours, we made a quick tour. First on the agenda was the cemetery. One grave marker had a profound significance to four members of our travel party.

Nelson and Sharon Hogg of Medicine Hat, Alberta, and sisters Sally Evans and Janis Freer of the Okanagan Valley in British Columbia all trace their ancestry back to William Sinclair, a former chief factor at York Factory. Described in 1797 as "a good trader, a steady man, and beloved by the Natives," Sinclair married a Cree woman named Nahoway, and they raised a family.

"It's a little girl's dream come true," said Evans as she gazed in wonder at Sinclair's memorial stone. She explained that she and her sisters had grown up hearing stories about their great-great-great-grandparents.

Next we toured the depot, room after room filled with artifacts that have been uncovered by archaeologists over the years. Even more entrancing was the graffiti burned into the wooden walls — names written in beautiful script, dates going back to the 1700s, and pictures of farm animals. My travelling companions were visibly moved at being able to walk in the footsteps of their ancestors. And, I suspect, they would have been happy to stay longer.

If that was their wish, it came true. During our visit, a thick fog descended on the site, reducing visibility by such an extent that our float plane could not bring us back that day. Suddenly, we all appreciated just how remote our location was and how tricky it was to get in and out of there. Float planes can only land in daylight, in good weather, with clear visibility, and then only in the few hours of the day when the tide is high.

Even though all our travel plans were thrown into disarray, we cheerfully resigned ourselves to staying the night. We were kindly billeted in the Parks Canada staff house, where maintenance employees Mike Hawkins and Darrell Popowich made us dinner. Popowich entertained us with photos of a polar bear that had woken him up in the middle of the night, snorting through his bedroom window. It became even more of a party when our only neighbours — five people from an exploration group who were camped in a nearby trailer — popped in for a visit and shared with us their stories of looking for shipwrecks.

Later, as I dropped off to sleep on a mattress on the floor, I reflected on how, even with the comforts of an electrical generator and an Internet connection, there was still a strong sense of being a very small group of people surrounded by a vast expanse of wilderness. The trading centre that was once here was now reduced to one silent building filled with ghosts. Within several decades it too is likely to be swallowed up by nature as the river relentlessly eats away at its banks. It was humbling to think that something so significant in the scheme of human endeavour could be so erased by the advance of time.

Nelle Oosterom is the Senior Editor of *Canada's History*.

Go to CanadasHistory.ca/FurTradeTour to see a photo gallery of this tour.

Manuel Antonio Park; Rainforest Hike

Costa Rica

9 DAYS $1095

Welcome to a great vacation at an affordable price. With Caravan, you see exotic birds and wildlife, hike jungle rainforests, view volcanoes, soak in hot springs, cruise biological reserves and relax on tropical ocean beaches.

Your Costa Rica Caravan tour includes all meals, all hotels, all activities, a great itinerary, all airport transfers and all transportation and excursions in Costa Rica. Tax, fees extra.

Join the smart shoppers and experienced travelers who rely on Caravan to handle all the details while you and your family enjoy a well-earned, worry-free vacation.

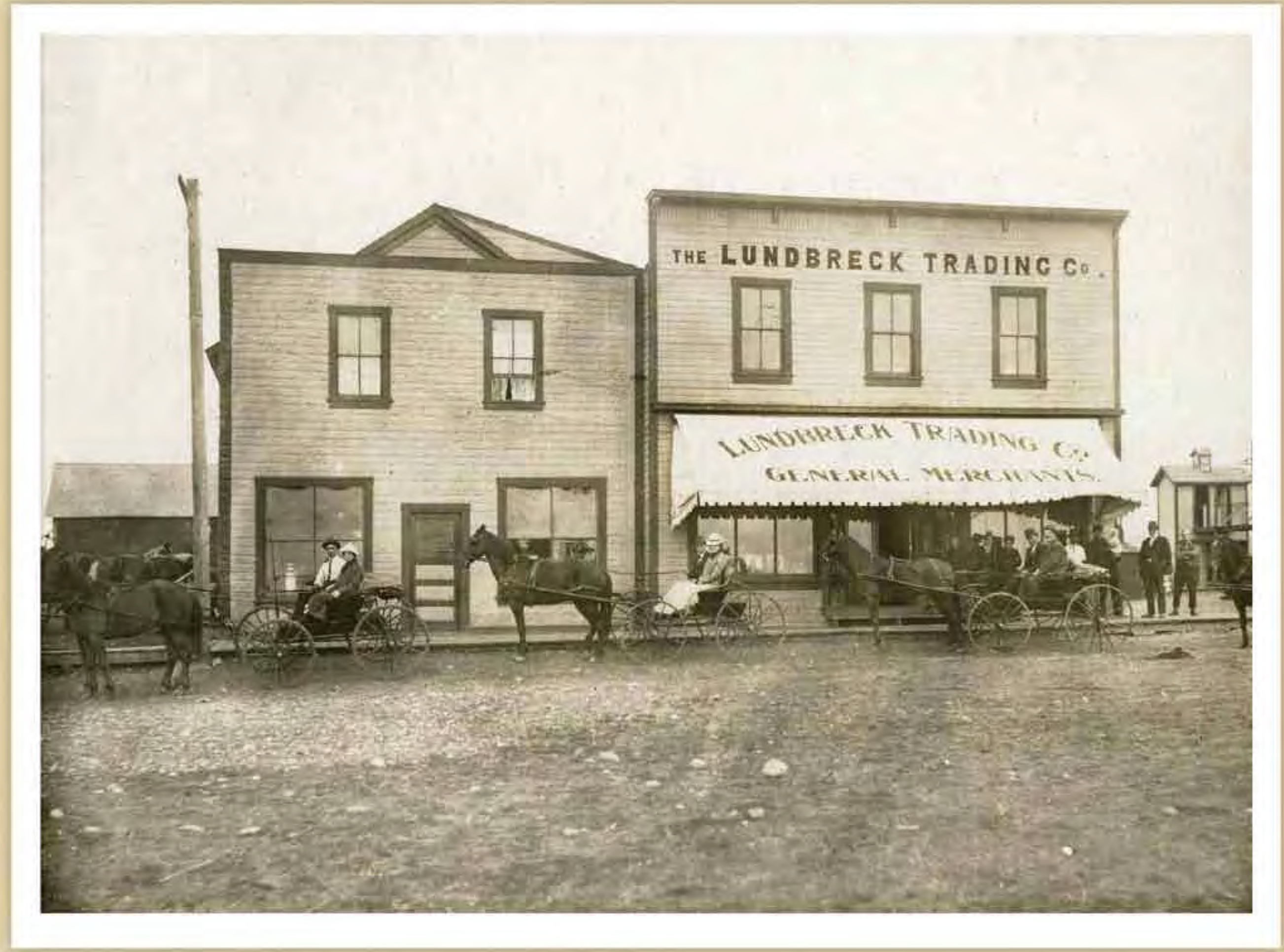
FREE Brochure
1-800-Caravan
Call now for choice dates—Toucan

Affordable Guided Vacations

LATIN AMERICA TOURS		
Guatemala	10 days	$1195
Costa Rica	9 days	$1095
Panama	8 days	$1195
CANADA TOURS		
Nova Scotia	10 days	$1395
Canadian Rockies	9 days	$1595
USA TOURS		
Grand Canyon	8 days	$1395
Mount Rushmore	8 days	$1295
California Coast	8 days	$1295
New England	8 days	$1295

caravan®
Since 1952—Caravan.com

Small-town shopping



The Lundbreck Trading Co. is located in the hamlet of Lundbreck in southern Alberta. Established by the Rogers brothers in the early 1900s, the general store changed hands several times until it was finally purchased in 1910 by Mr. and Mrs. Walter Knight, who are sitting in the first buggy, and Mr. and Mrs. Arthur Densmore, who are sitting in the middle buggy.

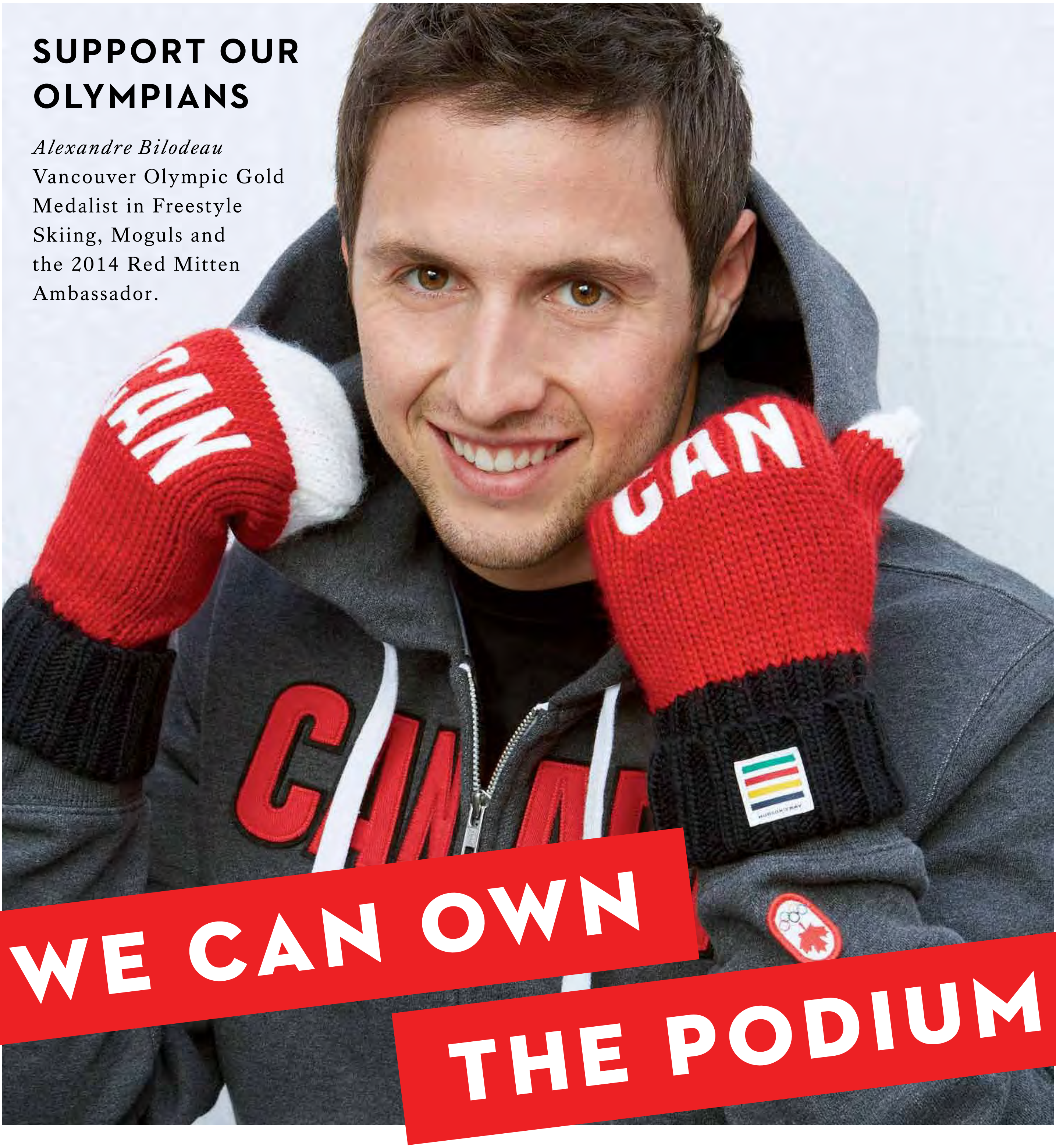
Donald Timmermans bought the store from the Densmore family in 1962 and ran it until 1973. However, his career as the proprietor nearly came to a sudden halt in 1963 after a fire broke out in the neighbouring Windsor Hotel, located just off-camera on the right. As the hotel burned to the ground, the flames threatened to engulf the trading company as well. Timmermans' son Pieter recalls the struggle to save his family's store. "I was on the flat roof of the trading company with a garden hose, spraying the side of our building," Pieter said. "It helped [save the building], but a lot of the siding melted."

Today, the Lundbreck Trading Co. building houses a pizza parlour, a second-hand store, and apartments on the top floor. As for the Windsor Hotel, all that survived was the double-decker outhouse, the small structure seen here at the far right of the photo. It has been relocated to the Calgary Heritage Park.

Submitted by Pieter Timmermans, son of Donald Timmermans of Lundbreck, Alberta. Text by Maria Cristina Laureano.

Do you have a photograph that captures a moment, important or ordinary, in Canada's history? If you would like to submit it for possible publication, have it copied (please don't send priceless originals) and mail it to Album, c/o Canada's History, Bryce Hall, Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9. Or email your submission to album@CanadasHistory.ca. Include a brief description of the photo, including its date and location. If possible, identify people in the photograph and provide further information about the event or situation illustrated. To have your posted submission returned, please include a stamped, self-addressed envelope.

HUDSON'S BAY



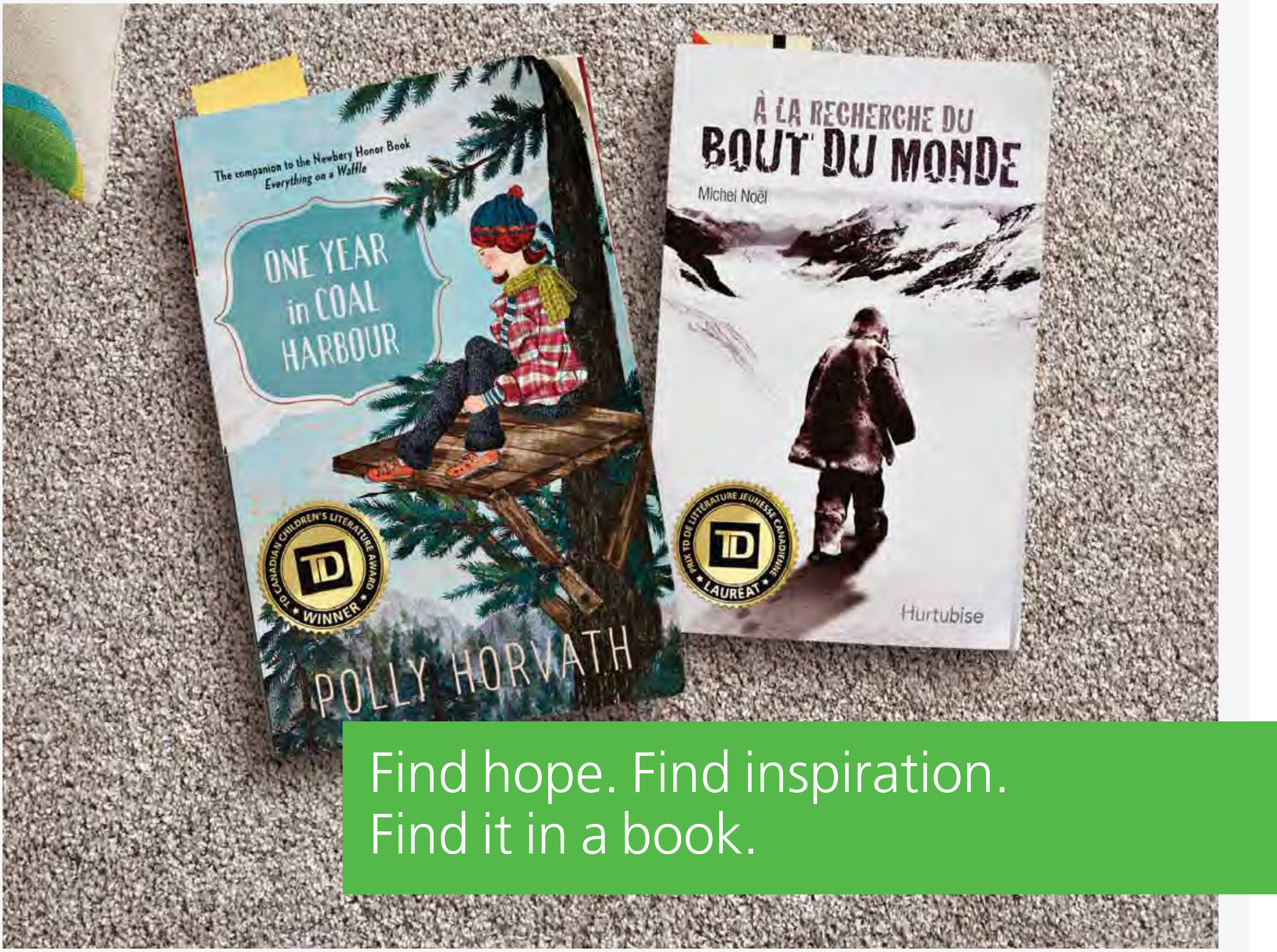
SUPPORT OUR OLYMPIANS

Alexandre Bilodeau
Vancouver Olympic Gold Medalist in Freestyle Skiing, Moguls and the 2014 Red Mitten Ambassador.

WE CAN OWN THE PODIUM

HUDSON'S BAY
OFFICIAL OUTFITTER

$3.33 from the purchase of each pair of *$10 Red Mittens* goes to support Canadian athletes through the Canadian Olympic Foundation.
Now in sizes from infant to adult. At Hudson's Bay and thebay.com/olympics


The companion to the Newbery Honor Book
Everything on a Waffle
ONE YEAR in COAL HARBOUR
TD CANADIAN CHILDREN'S LITERATURE AWARD
TD
WINNER
POLLY HORVATH
À LA RECHERCHE DU BOUT DU MONDE
Michel Noël
PRIX TD DE LITTÉRATURE JEUNESSE CANADIENNE
TD
LAURÉAT
Hurtubise
Find hope. Find inspiration.
Find it in a book.

Introducing the 2013 TD Canadian Children's Literature Award winners.

Congratulations to our winning authors Polly Horvath and Michel Noël. In your books kids find more than good stories and great characters, they find bravery, strength and perseverance. That's why we're proud sponsors of the 9th annual TD Canadian Children's Literature Award, the largest cash award of its kind honouring both English and French language Canadian children's books.

Learn more at tdreads.com

The Canadian Children's Book Centre

TD

®/ The TD logo and other trade-marks are the property of The Toronto-Dominion Bank or a wholly-owned subsidiary, in Canada and/or other countries.